

THE ECLECTIC REVIEW,

For APRIL, 1806.

Art. I. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ. Or, *The Diversions of Purley*. By John Horne Tooke. 2 Vols. 4to. Part I. Second Edition, pp. 540. price 1l. 11s. 6d. Johnson, 1798. Part II. pp. 560. price 1l. 11s. 6d. 1805.

THE first page of this work betrays the eccentricity of its Author. In applying a *Greek* title to a work on the derivation of *English* words, and annexing to it an English one, which is wholly irrelevant to the subject, he has twice stumbled at the threshold. To some of our readers, it may not be unacceptable information, that the second title refers to a villa near Croydon, where the subjects of the former part are supposed to have been discussed in conversation; and that the Greek terms, here adopted (literally, 'winged words') were used, by Homer, as descriptive of a rapid elocution. Our author chooses to apply them to abbreviations of language, which have been introduced for the sake of convenient dispatch. These, by familiar use, have, in many instances, survived the terms for which they were originally substituted; or have lost all obvious connexion with their primitives, if they remain. To trace these vagrant streams to their recondite sources, was the proper object of Mr. H. T.'s work; but he has introduced so much heterogeneous matter, and treated the whole in so desultory and incoherent a manner, that he has already filled two volumes in quarto, without having completed, and even without having clearly defined the *plan* of his publication. This seems to us to have been originally complex: first, to ascertain the genuine signification of English words, which preceding grammarians had either declined, or failed, to illustrate; and secondly, on this ground, to rectify mistakes, to which consequently they were exposed, in the distribution of speech into its various parts. The reduction of abbreviated words to their primitive state, he compares to stripping Mercury of his wings; an operation, which is represented in a very elegant frontispiece to the former volume. We have to regret that his *feet* appear to have been totally deprived of their speed; while his *helmet* retains all its volatile powers. Had the *reverse* been effected, our author would probably have fallen into fewer vagaries; and might, therefore, have made better progress, in the course which he ought to have pursued.

VOL. II.

R

Those

Those parts of the work which keep its proper objects in view, might, nevertheless, have been rendered essentially useful to the science of grammar. For common use, indeed, it is, sufficient to know the customary application of terms; but to ascertain, with precision, the signification of words, which have been supposed to depend on their *connexion* chiefly for their *sense*, would gratify every intelligent mind, and must be of importance to the professed grammarian. The attempt, also, is peculiarly arduous, in a language like ours, which has derived its copiousness from numerous and remote supplies. The British islands not only resemble the more northern and southern countries of Europe, in the ground work of their general speech, but are distinguished from them, by comprehending almost the whole remains of a language radically different from any which is commonly spoken on the continent. It is, we believe, universally agreed, that either the Welsh, or the Irish, (who are well known to use different dialects of the same original language) were the earliest inhabitants of Britain; and that, they once occupied nearly its whole extent. That these were succeeded at an age now too distant to be traced, by colonies both from Scandinavia and Germany (probably by the way of Gaul), is evident to any person who considers, either the general orthography, or the varied pronunciation, of the dialects of our language, which are used in England and in Scotland. We still retain many words, and more sounds, that exactly correspond with German and Swedish terms, and considerably differ from those of the Anglo Saxon dialect. The Romans, who conquered most of these mingled tribes, laboured to diffuse their own language and customs among them: and they did so, with permanent success; but with less *general* effect, than that which attended the subsequent deluge of Jutes and Angles, from the borders of Denmark. Even the Danes, who interrupted, for a short time, the Saxon dominion, have left in our language some peculiar traces of their transient possession of England: much more the Normans; whose speech had become surprisingly assimilated to that of France, during their residence in its coasts. A knowledge, therefore, and that not superficial, of at least two distinct original languages, and the various dialects of these which have affected the English tongue, is necessary, to ascertain the *genuine* sources of abbreviations that have been perpetuated by familiar use, while the words from which they sprung have become obsolete.

Our author, in an early part of his work, suggests the necessity of an acquaintance with several of these languages, in order to form a proper judgement of the meaning of English terms.

'I flatter

"I flatter myself, ' says he, ' that one of the consequences of my present inquiry will be, to facilitate and abridge the tedious and mistaken method of instruction which has too long continued in our seminaries : the time which is at present allotted to Latin and Greek, being amply sufficient for the acquirement also of French, Italian, Anglo Saxon, Dutch, German, Danish and Swedish. Which will not seem at all extraordinary, when it is considered that the five last mentioned (together with the English) are little more than different dialects of one and the same language. Part I. pp. 99, 100."

Of the languages which Mr. H. T. here enumerates, the French is the only one, beside the Latin and Greek, that is commonly taught among us : and this is itself so much latinised, as to differ far more than our own, from the northern Teutonic dialects. The same character, in a still higher degree, belongs to the Italian ; which is, therefore, of scarcely any use to a radical knowledge of the English tongue. With these exceptions, and a substitution of the *Mæso-Gothic*, we partly concur in our author's wish ; though we are not equally sanguine in our expectations from his work. If, however, his readers should fulfil these hopes, it may not wholly redound to his personal credit : as they will soon discover that his own knowledge of the Northern dialects was inadequate to the task which he has attempted. Of the *German*, especially, which for its copiousness and uniformity, for its affinity to the English, and for the many excellent works which have been composed in it, would most abundantly compensate whatever study it might require, he seems almost entirely ignorant. Yet for the sake even of *this* valuable language, or of the more venerable *Scandinavian* dialects, which are likewise highly important, we do not, with Mr. H. T. wish to exclude the Latin, or the Greek, from our system of liberal education. The latter supply finer models of eloquence, taste, and sentiment, and (we venture to add) better systems of morals, than those which are usually to be found in modern compositions. In the last respect, we, of course, except such as are grounded on the genuine principles of the Gospel : but these, unhappily, too often exhibit truth in a garb ill adapted to display her native loveliness.

To disparage classical literature, seems to have become fashionable, even among persons who are not destitute of its endowments. Mr. H. T. regards philosophical grammar, as " a most necessary step toward wisdom and true knowledge : " and he supposes, that ' a man of plain common sense may obtain it, if he will dig for it ; but cannot think that what is commonly called *learning*, is the mine in which it will be found.' Part. I. p. 10. Yet, he ' presumes his readers to be acquainted with French, Latin, Italian and Greek : ' and certainly, persons who are ignorant of these languages, will not be likely to obtain

much wisdom and knowledge from his book; as he constantly quotes from them, without translating. It seems, also, to have been by no other aid, that he first founded the system which he maintains; for he acknowledges, that 'his notions of language were formed, before he could account 'etymologically for any one of the words in question' (p. 122); and that he was then entirely ignorant even of the Anglo-Saxon and Gothic *characters*:' p. 132. 'It was general reasoning,' says he, (p. 130.) *à priori*, that led me to the particular instances; not particular instances to the general reasoning. Etymology did not occur to me, till many years after my system was settled.' He lays no slight stress on this circumstance, for the support of his argument: but we confess, that it operates very differently on our minds. We are in no case fond of reasoning *à priori*. A man who has 'settled his system,' long before he examines whether there are facts to countenance it, is likely to admit of very dubious evidence, in favour of the hypothesis which he has already adopted; and to reject, or evade, those data which he cannot reconcile to its truth.

An instance occurs, at the commencement of our author's recent volume, which seems to us to corroborate the preceding observations. The word RIGHT, he says, 'is no other than RECT-um, the past participle of the Latin verb *Regere*.' p. 7. We can assure the author, that it is *no such thing*: and we are not a little astonished, that he should derive a word, that is spelt, and by the Scots and Germans is accordingly pronounced, with an *aspirated guttural*, from the LATIN tongue; which excluded all such sounds, even from the Greek words that it adopted. The term is purely *German*; only that we have substituted the Anglo-Saxon *i*, for the German *e*, while we have retained the German guttural, instead of the Saxon aspirate *h*. Why, then, did our author prefer the Latin? Not, because he imagined, that either Germans, or Anglo-Saxons, derived the word from the Romans. On the contrary, he asserts the vastly superior antiquity of the Teutonic language over that of the Latin. But he must either, 1st. have been ignorant of the German word; or, 2d. have rejected it for the Latin, because *this* better suited his system, which required him to derive *abstract* nouns from the participles of verbs.

The word THAT, occupies much of his attention in both parts of his work.

'THAT, says he, (in Anglo-Saxon Dhæt. i. e. Dhead, Dheat) means *Taken, Assumed*; being merely the past participle of the Anglo-Saxon verb Dhean, Dhegan, Dhion, THIHAN (Mæso Gothic) Dhicgan, Dhigian; *sumere, assumere, accipere*: to THE, to Get, to Take, to Assume. Part II. p. 59.

This

This is information, which, whether false or true, would doubtless have surprised, both the Mæso-Goths, and our Saxon ancestors, as much as it can surprise us, at a distance of ten or fifteen centuries after them. Alfred concurs with Ulphilas, in using the word, (*dhat*, THATA) uniformly as the *neuter*, nominative and accusative *singular*, of the *definitive article*. But it did not seem necessary, to a man who had settled his system long before he investigated facts, to examine such antiquated authorities. He found it more convenient, to take up with writers of the fifteenth and sixteenth centuries; the most unsettled age, perhaps, of the English language. He found them use the word THAT indiscriminately, both as to gender and number; therefore he claps it down among his list of *participles*. It has long been restored among us, very nearly, to its original and proper use: the elegant writers, who reformed and fixed the English language, in the time of Queen Elizabeth, having rejected this, among other gross errors, which had been introduced under the preceding dark and turbulent reigns.

Every one who is conversant with our old authors, knows, that, during the interval between the age of Gower and Chaucer, and that of Shakespear and Spenser, our language underwent an incomparably greater revolution, than it has since experienced in an equal lapse of time; or than it is ever likely to suffer, except (which God forbid!) the convulsions by which Europe is now agitated, should reduce us to a state of equal barbarism, with that of our ancestors at the period in question. Yet it is from writers of *that* date, in the infancy of printing and the twilight of literature, when our language was neither Saxon nor English, that Mr. H. T. deduces the chief support of his hypothesis. His black letter reading, of this sort, has certainly been extensive and laborious; but we regret, that he did not apply the time thus occupied, to the attainment of a more intimate acquaintance with correlative dialects of the Teutonic language. It would not only have saved himself, and his readers, much useless trouble; but it might also have prevented the contamination of his work by obscene and filthy extracts, characteristic of the grossness of manners, which prevailed at the revival of letters among us. We are sorry, however, to observe, that the author seems to be most in his element, when he can wallow in nastiness of *any* kind. His frequent licentiousness, and perpetual scurrility, disqualify his work for a satisfactory perusal by persons who have embraced virtuous principles, or even who are familiarised to habits of decency. Otherwise, since many of his etymologies are probable, and several of them (we think) solidly established, his performance, with all its defects, might have been useful in a much wider sphere, than that in which it is now likely to be received.

Our readers will not expect us to discuss the propriety of the author's *eight hundred* derivations. After the cautions which we have suggested, respecting the ground on which most of them rest; and the admonition which we have thought it our duty to give, concerning the moral defects of the work; we refer to an examination of it, those whose constitutions are proof against nausea or infection. They will, indeed, have to search into a dunghill; but their task however disgusting may not be altogether unprofitable. We proceed to consider what influence Mr. H. T.'s researches, may have on *grammatical arrangement* in general; and particularly, in our own language. In doing this, we must refer to the early part of his work, for the only intimation which he has given of his plan: we shall then compare it with the course which he has hitherto pursued; and subjoin such hints as the revision may afford, for general use.

'The first aim of language,' says our author, (part I. p. 27.) was to communicate our thoughts: the second, to do it with dispatch.' On these principles, he proposes to proceed in his inquiry into the 'manner of the signification of words.' They lead him,

- '1. To words *necessary* for the *communication* of our Thoughts. And
- 2. To *Abbreviations*, employed for the sake of dispatch.' ib. p. 45.

In English, and in all Languages, there are only *two* sorts of words which are *necessary* for the communication of our thoughts.'

- 1. Noun, and
- 2. Verb, p. 47.'

'In the strict sense of the term, no doubt both the necessary words and the Abbreviations are all of them Parts of Speech; because they are all useful in Language, and each has a different manner of signification. But I think it of great consequence both to knowledge and to Languages, to keep the words employed for the different purposes of speech, as distinct as possible. And therefore I am inclined to allow that rank only to the *necessary* words: and to include all the others (which are not necessary to speech, but merely *substitutes* of the first sort) under the title of *Abbreviations*.' p. 48.

On these premises, some expectation might naturally be founded, of methodical and luminous arrangement in the subsequent discussion: and whether the author had first erected the pillars of his edifice, by treating of the Noun and the Verb; or had chosen to begin with the abbreviations and reserve the use of his more solid material, till he had assorted the rest; we should gladly have given him credit for a preference that might be considered as the result of investigation. After the most laborious search, however, we have not been able to discover that he kept any plan in view: and the only means by which we can give our readers any idea of the manner in which he has proceeded, is to lay

lay before them the heads of his subsequent Chapters in both parts of his work.

‘Part I. Of the *Noun*.—Of the *Article* and *Interjection*.—Of the word *THAT*.—Of *Conjunctions*, and their Etymology.—Of *Prepositions*.—Of *Adverbs*,

Part II. The *Rights of Man*.—Of *Abstraction* (four Chapters, extending to 412 pages.)—Of *Adjectives*.—Of *Participles*.

Of the *Verb*, and the *Pronoun*, nothing as yet, is said; and of the *NOUN*, next to nothing, except on the derivations of *abstract nouns*, which form the principal subject of his chapters on abstraction. Many of these, he deduces (as we have already intimated) from the past participles of Verbs; mostly in the Greek, Latin, Italian, and French languages. Many others, he traces to past participles of the Northern Languages, terminating with *d*, *t*, or *n*; or changing the characteristic vowel, or diphthong, of the verb to which they belong. Some he derives from the third person singular, of what he calls ‘the Indicative;’ or what is commonly termed, the present tense of the Indicative Mood. So far as he has established this dependence of *Nouns* on Verbs, he has therefore demonstrated, that the former belong to the class of abbreviations; and not to that of ‘words necessary for the communication of thoughts.’ This is evidently incompatible with his primary arrangement; and seems to require that the Noun, which he defines to be, ‘The simple or complex, the particular or general sign or name of one or more ideas,’ (part I. p. 52) should be separated from all abstract terms, and placed in a different general class. If, however, he degrades this numerous species of nouns from the rank which they have hitherto held, he seems willing to supply their place from the tribe of *ADJECTIVES*, whose claim has of late been strongly contested.

An Adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: As we may say—A perverse nature, or, A natural perversity.’ Part II. p. 431.

‘It is therefore well called *Noun adjective*: for it is the *Name of a thing*, which may coalesce with another *Name of a thing*.’ *ib.* 442.

But let not, this promoted subaltern prematurely exult. His blushing honours are suddenly nipt by our author, page 458.

‘If, in what I have said of the *Adjective*, I have expressed myself clearly and satisfactorily; you will easily observe that *Adjectives*, though convenient abbreviations, are not *necessary* to language: and are therefore not ranked by me amongst the *Parts of Speech*.’ *ib.* p. 458.

The

The only consolation we can give for hopes so cruelly disappointed, is to declare that we do *not* think the author has expressed himself 'clearly and satisfactorily' on the subject; nor that he has acted fairly in conferring the *title*, but withholding the *rank*, of a Noun.

Equally are we at a loss how to dispose of the PARTICIPLE; of which Mr. H. T. has treated copiously, though he has withheld his opinion of its principal, the *Verb*. Of the Participle, he says,

'This kind of word, of which we now speak, is a very useful *Abbreviation*: for we have the same occasion to *adjective* the *VERB* as we have to *adjective* the *NOUN*. And, by means of a distinguishing termination, not only the simple *Verb* itself, but every *Mood*, and every *Tense* of the verb, may be made *adjective*, as well as the *Noun*. And accordingly some languages have *adjectived* more, and some languages *adjectived* fewer of these *Moods* and *Tenses*.

And here I must observe that the *Moods* and *Tenses* themselves are merely *Abbreviations*: I mean that they are nothing more than the circumstances of *Manner* and *Time*, added to the *Verb* in some languages by distinguishing terminations.' *ib.* p. 467.

Thus, the Participle appears to be nothing more than an *Abbreviation of an abbreviation*: yet, as it is a *Verb adjective*; and a Verb is an essential part of Speech; and an adjective is entitled by our author a noun, it seems to have a less equivocal claim to rank, than that which is often made to an extinct peerage. Dismissing, however, this difficult question, let us attend to the participles of *Moods* and *Tenses*, which Mr. H. T. proposes either to distinguish or to introduce.

'We had formerly in English only the simple *Verb Adjective*: and the *Past Tense Adjective*. In addition to these two, we have now the convenience of four others. Which I must call,

The *Potential Mood Active, Adjective*;

The *Potential Mood Passive, Adjective*;

The *Official Mood Passive, Adjective*;

And The *Future Tense Active, Adjective*.' *ib.* p. 469.

By the 'simple Verb adjective,' the author means, what is usually called, the Active participle of the present Tense; and by the 'Past Tense Adjective,' what is termed the passive participle. He maintains, that the former is not limited by *time*; and that the latter is merely the past (or preter-imperfect) tense of the Verb, used as an adjective. His 'Potential passive Adjective' comprehends words derived from the Latin *verbalia in BILIS*, and from correspondent terms in other languages; as *audible*, which may be heard; *affable*, who may be spoken to,

&c., and some contractions of similar meaning; as *missile*, which may be sent; *docile*, who may be taught, &c.

He is, at the same time, aware, that many words terminating in *ble* have not a potential passive signification; and that some of them have several different meanings. Thus, as he observes, the term *sensible* is indiscriminately applied to an intelligent man, to an object that can feel, or to any thing that can be felt. *ib.* p. 486. This confusion obviously arises, in part, from our figurative use of the word *sense*; which the author has not remarked. Our corrupt use of the termination, he considers as having been received by us from the French; and by them, from the Italians. To the language of the latter, he seems usually inclined to ascribe a greater degree of influence on other tongues, than we think it likely to have obtained: but, in supposing that their termination *vole*, which he regards as the source, in several instances, of *ble*. in French and English, was derived from a German termination, which he calls *vol*, he only betrays, as on almost every occasion, his ignorance of the German tongue. *Voll* signifies 'full;' and these words are frequently compounded with others, by the Germans and the English: but by the former, *voll* is *prefixed*, when it forms part of a word. So, for 'powerful,' the Germans say *vollmächtig*.

The author applies the title of 'Potential Active Adjective,' to words ending in *ive*, (from *ivus*), and in *ic* (from *icus*); as *coercive*, that can coerce; *didactic*, that can teach, &c. The title of our REVIEW, is of this class of adjectives; and if such a term as *selective*, had been sanctioned by respectable precedents, it might have been substituted, as likely to be more generally understood. None else would precisely have characterized our work, as one 'that can select' in distinction from those which profess to criticise *every* book that is published; an engagement, which neither is, nor can be, fulfilled. To the source above-mentioned, Mr. H. T. properly refers, also, some abstract nouns; as *Critic*, *Motive*, &c.; and he objects, with reason, to the substitution of *Missive*, for *Missile*; and *Relative*, for *Relation*; but he might have objected, on the same ground, to many terms that are in more familiar use.

His 'Official-Mood-Passive-Adjective,' comprises a few words derived from the Latin Gerunds, and Participles in *dus*; as, *reverend*, which ought to be revered: a title *once* assumed even by Mr. Horne Tooke! These, however, are mostly nouns; as, *Legend*, *Dividend*, &c.; and their use is chiefly technical. The last of our author's classes of participles, is still less capable of extensive utility: for the word that characterizes it, is, we believe, the only one used in the sense of his 'FUTURE-Tense-Adjective.' The nouns *Venture* and *Adventure* (from *vemo*) are, however, of similar origin; and our assemblies of *Judicature*
lieve

and *Legislature*, may be considered as being *about to judge*, or to *legislate*. Instances are adduced, of attempts, made by translators, during the most corrupted epoch of our language, to graft this participle into it; in the uncouth phrases, *to coming*, *to taking*, &c.: but, happily, the author does not lay the same stress on their authority, in *this* instance, as he has done, we think with no better reason, on several other occasions.

Of the four new classes of participles which he is desirous of establishing, the former two might be usefully and frequently applied, if the exceptions to his rule were not almost as numerous as the examples of it. The latter two classes may be compared to a draughted regiment, of which only some of its officers are in existence. None of these distinctions is, therefore, likely to be adopted by English Grammarians. The public, is, notwithstanding, indebted to the author, for this part of his work. It strictly belongs to his subject; and its tendency is useful. It throws light on the proper signification of many familiar terms; and may consequently guide to a correct use of them: while it erects a barrier against the corrupt imitation of foreign words, or their introduction into our language in forms uncongenial with its idiom. Where we have found so much to blame, it affords us the greater pleasure to meet with anything worthy of commendation. With the same impartiality, we hope to finish our task; by investigating the author's account of the *Articles*, and what were formerly called the *Particles*, of English Speech: but a due attention to these must be deferred to our next number.

(To be concluded in our next Number.)

Art. II. *The History and Antiquities of the Deanery of Craven*, in the County of York. By Thomas Dunham Whitaker, L.L.D. F.S.A. Large 4to. pp. 438. price 2l. 2s. Payne, White, Hatchard, &c. 1805.

THE man who sits down to write topographical history, must expect very inadequate compensation. To popular applause he makes no pretensions, and even the praise which he obtains from the learned, seems an acknowledgement of respect rather than of gratitude; a tribute paid to his labours and talents, rather than a reward for the pleasure and information they procure. His book, therefore, is splendidly decorated, and laid upon the shelf. From this unmolested enjoyment of *otium cum dignitate*, the volume before us, will, in some measure, be excepted: it is so much enlivened by picturesque description, by judicious remarks, by sketches of biography, and by natural delineations of life and manners in different periods that we lay it aside, for the present, with little weariness, in the hope of resuming it with renewed satisfaction.

The learned writer, who now claims our attention, is well known to the public on several accounts, but especially as the historian of 'Whalley,' a respectable and important district in the counties of York and Lancaster. We were prepossessed in his favour by the remembrance of the following excellent remark in a sermon, which he preached, we believe, before the University of Cambridge. Alluding to an ancient discourse which he had quoted, he observed,

'Happy would it be for the Church of Christ, if the works of these *old* masters of reason and patterns of piety were not now discarded, for a *new* divinity, which crawls from the modern press like the progeny of error, feeble and blind and innumerable.' Yet Dr. Whitaker's admiration, we conclude, is not devoted so much to what is old as to what is excellent; accordingly, he observes, in his preface, with regard to epitaphs, &c.; 'This work would indeed have had the countenance of its predecessors, had the author opened a correspondence with parish clerks and sextons for an entire assortment of those wares. But from such undistinguishing accumulation of sepulchral trash, indolence, economy and taste alike revolted. Many inscriptions therefore are omitted,

' ————— which, though neither rare
Nor ancient, will be so, preserved with care.'

The Deanery of Craven is introduced to our notice in the following terms.

"The district which I have now undertaken to describe is almost equally interesting to the Botanist, the Mineralogist, the Antiquary, and the Lover of Landscape. With the provinces of the two former I presume not to interfere.

Contiguous to the parish of Whalley on the South, this country assumes, from the very boundary a new character and complexion, of which the environs of Clitheroe alone partake in the former district. The Deanery of Craven extends about thirty miles Southward from the source of the Ribble and Wharf, and the interval between those rivers includes the first twenty miles in the course of the Aire.

The basis of the country may be considered as one vast aggregate of calcareous matter, which, however generated, or wherever collected on the surface of the earth, seldom fails to produce a set of features in the face of nature, at once singular and beautiful." p. 1.

After assigning the continuous solidity of this kind of earth, in particular, as a reason for its being formed, by volcanic convulsions, into large abrupt masses and extensive caverns, our author proceeds,

"It is enough for us however, that we know the result of these hidden operations, and profit by it: that we find in Craven a country fertile in pasturage, and rich in landscape, of which the complexion is equally pleas-

pleasing with the features. Tillage is almost universally exploded, and it would now be difficult to point out in Great Britain a tract of equal extent and of equal verdure.

The climate is cold and rainy, though greatly improved since the twelfth and thirteenth century, when common grain, if we believe the complaints of the monks, seldom arrived at maturity. Throughout the whole district there is some deficiency of native wood; but the ash, which from its general and spontaneous growth, and the various uses to which it is here applied, has often been called the Craven oak, by its pale and elegant foliage forms a charming accompaniment to the light verdure of the pastures; while the deep green of the indigenous yew, and the hoary leaves of the whitebeam, diversify the surfaces of the most inaccessible rocks." p. 2, 3.

The reader will already have observed that Dr. W. sees and delineates with the spirit of a painter. He continues by enumerating some scenes, which, he remarks, are

"So beautiful to the eye, or interesting to the imagination, or both, that I must take a consequence, which I am not unprepared for, if I linger over them with a fondness which cold tempers are incapable of feeling, and fastidious critics of enduring. Had these been wanting, the History of Craven would not have been written.

With respect to the villages of this country in general, they are in the highest degree neat, beathful, and pleasant.

Enclosures, however convenient for occupation, or conducive to improvement, have spoiled the face of the country as an object; the corn-fields, which, by the variegated hues of tillage, relieved the uniformity of verdure about them, are now no more, and the fine swelling outlines of the pastures, formerly as extensive as large parks, and wanting little but the accompaniment of deer, to render them as beautiful, are now strapped over with ugly bandages of stone, and present nothing to the eye but right lined and angular deformity." p. 3.

After some brief remarks on the architecture of the Craven churches, and some ingenious observations in defence of the tithe system, Dr. W. informs us that the benefices of this deanery are all moderately well endowed, and that the churches are distributed with much prudence and judgement: 'it is impossible,' he continues,

"For a serious mind, *contemplating* (to contemplate) the venerable fabric of the church, the relative situation of the antient parsonage, and the collected population of the parish, or principal village of the parish, clustering around them both, without conceiving the idea of a numerous family of children gathered about their common parent, for the united purposes of comfort, instruction, and devotion.

Could weight of character and due authority be recalled from their long extinction on one hand, and ancient reverence and submission on the other, every part of this now visionary theory might yet be realized.

In such a situation no character would need to be unknown, no piety unnoticed, no enormity unreprieved. I allow that the present temper

of mankind is unfavourable to clerical exertions: yet a faithful discharge of duty, without eccentricity or imprudence, even under circumstances the most unpromising, will never be wholly lost; but it must not be dissembled that this district has never been distinguished for the piety or the labours of its clergy: and one fact is certain, let the cause be what it will, that no in part of England are the churches more negligently attended, in none does there appear a more general indifference to religious duties." p. 7.

We lament the facts which our historian thus faithfully records; yet we fear that 'the temper of mankind' has never been very 'favourable to clerical exertions,' and that the 'ancient reverence and submission,' so much regretted, were, too generally, mere modes of ignorance, fear, and superstition.

"One circumstance in the ecclesiastical History of Craven deserves to be remembered. There never was a period when the consciences of ecclesiastics were more harassed by impositions of various kinds than in the civil wars of the last century; yet such was the flexibility of principle displayed by the incumbents of this deanery, under all their trials, that not a name in the whole number appears in the catalogue of sufferers exhibited on the two opposite sides by Calamy and Walker. The Surplice or the Gown, the Liturgy or Directory, Episcopal, Presbyterian, or Congregational Government; a King, a Commonwealth, or an Usurper; all these changes, and all the contradictory engagements which they imposed, were deemed trifling inconveniences in comparison of the loss of a benefice." p. 7.

The deanery consists of the following parishes. Milton, Sladeburne, Gisburne, Bolton juxta Bowland, Long Preston, Giggleswick, Horton, Bracewell, Bernoldswick, Thornton, Marton, Bingley, Kighley, Kildwick, Skipton, Carlton, Broughton, Gargrave, Kirkby Malghdale, Ilkey, Addingham, Burnsall, Linton, Arncliffe, and Kettlewell. We have the description of each in order, comprehending a sketch of its external appearance, a history of its church or monastery, and a list of the incumbents; the antiquities of the place; the family history of the Lord of the manor, and the complicated transmission of property, from the conquest.

There are in this valuable volume, including a fine portrait of the author, forty-one plates, consisting of Abbeys, Mansions, Portraits, Landscapes, Tombs, Autographs, &c. There are also eighteen separate tables of Pedigrees, the Talbot's, the Percy's, the Clifford's, &c.—As usual in works of this kind, we have impressions of arms, seals, boots, gloves and spoons, with learned dissertations upon them. The boot of Henry the VI. we find to have measured two feet six inches, buttoning with two dozen of buttons, from the ankle to the knee; and his hairy glove was eighteen inches long.

The following is the history of an antient drinking Horn, in the possession of Lord Ribblesdale, of which Dr.W. has furnished a drawing.

" Here is also preserved the horn of a buffaloe, nearly twenty inches long, and containing about two quarts; it is supported on three silver feet resembling those of a man in armour. Round the middle is a filleting, inscribed, "*Qui pugnet contra tres perdet duos*;" (Whoever challenges these three legs, will lose both his own.) a seasonable though rather inconsistent warning to those who were invited to drink out of it. I regret that no tradition remains to ascertain its antiquity. The characters afford no certain light. The O, however, is a lozenge, which was in use as early as the 12th century; but was revived, in a few instances, after the declension of the old black letter in the end of Henry VIII. Such horns were common among all the Northern tribes, as they were all addicted to deep potations. One of equal capacity was exhausted at a draught by the heir of an Highland chieftain before he could be admitted to the honours of manhood.—The Pusey-horn, once belonging to Canute, is another specimen of the same kind; but what most resembles this is the Wassel-horn of Robert de Eglesfield, still preserved in Queen's College, Oxford. The feet of the former are those of a dog; the latter, in allusion to the owner's name, the claws of an eagle. p. 35.

Among other monastic records, a letter from the Abbot of Kirkstall to his brethren in the 13th century is introduced, with the charitable intention of shewing, as Dr.W. says, that these men have not always had justice done them: it displays forcibly the humble, pious, and affectionate feelings of the writer, but is too long for insertion here.

Those who are the advocates of humanity in what may be called the cottage-system, will see in a curious letter (page 69) what an ancient grievance they are endeavouring to remedy. It is addressed to the Earl of Northumberland, by his minor tenants, complaining of the oppressions of their overgrown neighbours; and was written in the middle of the sixteenth century.

' RYGHTE NOBLE EARLE,

" We your poore suppliants and daylye orators thinhabitants of bothe Martons, infalliblie sheweth, and suppliantly complainthe, unto y'r greatest and most noble Honor, the lamentable ruine and decaye of ourselves and others, for wante of corne, and other good order which hath bene heretofore amongst us, as well as in plowinge and sowinge, as pasturinge, namely, of p'ce of grounde linge above the towne, one p't of the same beinge called Thrambale, which most profitablie was kepte for the pasturinge and grassinge of oxen and kye comminge to our doores; and another p'cel, called Tranawe, was orderly used for the grassynge of sheepe; the other p'cel called the Scarfeelde, beinge most profitable for gettinge of corne, was used in plowinge and sowing, to our great comforte and com'odite.—Yet, through Mr. Redmayne tenant of the manor-house of the one syde, and Mr. Hayber of the other, so manye
strange

strange cattle were into the same ground taken, yea that they were almost infinite, w^h thinge, as God knoweth, was almoste to the utter undowinge of us youre poore suppliants and orators; which, if it be not by your most noble Honor and gracious good wille now amended, even as it hath been heartofore, so shall it now be, yea that we shall not be able to serve our Prince, nor yet your most honorable person, as our dutie requireth; for by this means your poore orators losst our cattell, being so starved in the Somer that they wholly died in Winter. Whearfore, most noble Earle, we entreat your most noble Honor, that for the Lord Jesus Christ his sake, it would please your noble Honor, through your most gracious good will, to find a remedy." p. 69.

Dr. W. is not less aware of the evils which attended the feudal system, than of those which arise from 'the levelling genius of the present day.' The cottage system promises to afford a suitable remedy for the present state of the peasantry, without incurring the inconveniences of the past. That spirit of independence, which, together with all generous and delicate feeling is rapidly dying away, in brutality and vassalage, would soon revive on such a soil as ours, and advance, not only the happiness and worth of individuals, but the strength and prosperity of the state.

At page 81, Dr. W. introduces a letter written by one of the Tempest family in 1731, describing his journey on an Eastern mission; from this we extract the following idea, which, says Dr. W. 'is equally new and ingenious.'

"Before I leave Thrace I must not forget, that in this part of the country there are now and then little low hillocks, upon which a strait thorn grows, like so many pikes stuck in the ground. This shrub gathers the flying dust and sand, and forms a rising; and these being opposite to Troy, made me imagine that they gave the hint to Virgil for the fable of Polydorus 'hic me confixum ferrea textit telorum seges, et jaculis increvit acutis,' and a reddish earth at the root makes the hint clear.' p. 82.

The catalogue of incumbents at Long Preston, gives us some pleasing proofs of professional zeal, especially in one who formed the duty of the church, *memoriter et extempore*, after he became blind; and, in another who expired in the pulpit.

In the parish of Giggleswick we meet with

'An ebbing and flowing well, which issues from the face of a long ridge of rock skirting the road from Settle to Clapham.—The habits of this singular spring are extremely irregular: within the last four or five years it has been observed to rise and fall nineteen inches in the space of five minutes. The times of its flux and reflux are apparently unconnected with rain or drought, or any other external cause.

Almost overhanging the town of Settle, is Castleberg, a conical rock, backed by a cluster of rugged and protuberant craggs, and once undoubtedly crowned with a fortification.

The

The summit of Castleberg once formed the gnomon of a rude but magnificent sun-dial, the shadow of which passing over some grey self stones upon its side, marked the progress of time to the inhabitants of the town beneath. But the hour-marks have long been removed, and few remember the history of their old benefactor, whose shadow now takes its daily tour unobserved." p. 122.

We quote with singular pleasure the following passage, describing the Cove, near the village of Malham, in the parish of Kirkby Malghdale.

‘ It is an immense cragg of limestone, 286 feet high, stretched in the shape of the segment of a large circle across the whole valley, and forming a termination at once so august and tremendous, that the imagination can scarcely figure any form or scale of rock within the bounds of probability that shall go beyond it.

‘ The approach to this wonderful place was, till the invention of machinery, solitary and characteristic. It is now polluted by one of those manufactories, of which it is trifling to complain as nuisances only in the eye of taste. Yet, when we see so many beautiful streams tainted by their *defilements*, so many charming scenes violated by their gigantic erections, it may surely be allowed to accommodate to them the words of Comus :

— ‘ Coarse complexions,
And cheeks of sorry grain will serve to ply
The sampler, and to tease the housewife's wool.
What need a vermeil-tinctur'd lip for that,
Love-darting eyes, and tresses like the morn ?’

There are streams sufficiently copious, and vallies sufficiently deep, which man can neither mend nor spoil. These might be abandoned to such *deformed monsters* without regret ; but who that has eyes can endure them when combined with such scenery as the environs of Malham or the banks of the Wharf ? p. 194.

There is something of sublimity in this pathetic remonstrance, that powerfully affects the mind. Dr. Whitaker partakes the enthusiasm of the poet ; and he describes his feelings, and the objects that awakened them, with an energy that transports his reader to the scene, and inspires him with congenial emotion. Those, unhappily, have most to dread from disgust and vexation, whose sensibility is so tenderly alive to the pleasures of imagination and the senses.

Our author indeed, has stronger motives, than the violence they offer to the eye and ear, for execrating ‘ manufactories, those hotbeds of early immorality, premature marriage, and unnatural population.’ ‘ Before the introduction of manufactories the parish of Kighley did not want its retired glens and well-wooded hills. But taste and virtue fly together, from dirt and crowded population. The clear mountain torrent now is defiled, its scaly inhabitants suffocated by filth, its murmurs lost in the din

of machinery, and the native music of its overhanging groves exchanged for oaths and curses.' This is fine but awful painting. We readily join Dr. W. in deploring such a state of things, as so closely connected with our national commerce and ingenuity: but it is not easy to prescribe an eligible remedy.

The scene which the following vivid extract delineates, is situated at a short distance from the vast pile of stone before described.

The approach to Gordale on the East side of the village happily remains what Nature left it, a stony and desolate valley, without a single object to divert the eye from the scene before it. This is a solid mass of limestone, of, perhaps, equal height with the Cove, cleft asunder by some great convulsion of Nature, and opening 'its ponderous and marble jaws' on the right and left. The sensation of horror is increased by the projection of either side from its base, so that the two connivent rocks, though considerably distant at the bottom, admit only a narrow line of day-light from above. At the very entrance you turn a little to the right, and are struck by a yawning mouth in the face of the opposite Cragg, whence the torrent, pent up beyond, suddenly forced a passage, within the memory of man, which, at every swell, continues to spout out one of the boldest and most beautiful cataracts that can be conceived.—Wherever a cleft in the rock, or a lodgement of earth appears, the yew-tree, indigenous in such situations, contrasts its deep and glossy green with the pale grey of the lime-stone; but the goat, the old adventurous inhabitant of situations inaccessible to every other quadruped, has been lately banished from the sides of Gordale.

Gordale belonged to the canons of Bolton, and Malham Cove to the monks of Fountains. When these men visited their estates, surely, there were some among them who felt, as we feel, the power of rude magnificence. Men who could conceive and execute the vaultings of a Cathedral could not be insensible to the effect produced by the majestic canopy of Gordale. Bp. Pococke, who had seen all that was great and striking in the rocks of Arabia and Judea, declared to a medical gentleman yet alive, that he had never seen any thing comparable to this place. pp. 194, 195.

From a man of taste, like our author, no one will be much surprised to hear the burning of incense, in public worship, recommended to general adoption, however he may be inclined to dispute its propriety. But it is much less consonant with susceptible feelings to defend the *amusement of angling*, which according to Dr. W. none ever censures but a *fanatic*. Some, certainly, who would scarcely be accused of fanaticism, even by a formal hypocritical age, have expressed their compassion for the sufferings of worms and fishes, the tools and victims of the angler's treachery.

The lists of expenses, private letters, &c. &c. contained in this volume, are similar to others with which nearly all our readers must be familiar: and which it would, therefore, be unnecessary

to insert: the curious inventory of apparel, household-furniture, farming-stock, artillery and armour, the property of the Clifford family, at Skipton Castle in 1572, is one of the most complete and interesting of its kind, that we remember to have seen.

Many of the MSS. in Bolton Abbey, among which are some on the once fashionable Science of Alchemy, are exceedingly curious. The monks had all the learning of the times, and some of it is learning still. The relic which is preserved, of their opinions on the *fatus in utero*, is highly amusing. It is the voice of anatomy and philosophy speaking the simplicity of the times. The list of ecclesiastical vestments belonging to Bolton Abbey, will be a curiosity to those who never attended the celebration of high mass. How unreasonable must the puritans have been, who could not endure the sight even of a gown and surplice!

We pass over with reluctance the venerable and romantic scenery of Bolton, and several interesting extracts which we are compelled to omit. Among these, in page 400, we find a most beautiful picture of Arcadian manners and customs, which prevail at Linton, and indeed in many other Northern districts of this island. A remark relating to the life of Sir Isaac Newton we cannot hesitate to insert. We are indebted for it to a clerical friend of Dr. W.'s, who had it from the late Rev. Benjamin Smith, nephew by the half-blood to Sir Isaac.

Voltaire, in a small treatise on the character of Newton, ascribes his promotion in the Mint to an improper attachment of lord Halifax to Mrs. Conduit. In order to investigate this point, I asked Mr. Smith what was the age of his cousin, Miss Smith, afterwards Mrs. Conduit. He answered, she was born in the same year with himself.—He always declined to tell his age; but allowed me to conclude that it was within two or three years of 1700; and, upon being told of Voltaire's calumny, said, that, when his uncle was made warden of the Mint by king William, Mrs. Conduit was not born; and when he succeeded to the office of Master she was only a child. p. 395.

From the complexion of our remarks on this performance, it may seem scarcely necessary to express more fully our opinion. The author is well qualified for the task he has undertaken; and, having spared neither labour nor expense in the execution of it, he has succeeded in rendering the History of Craven one of the most complete and valuable pieces of topography, that have come within our observation. He has provided, in this laborious work, a variety to gratify dissimilar tastes. He has collected a large store of that crude substantial fare, in which the antiquary delights; he has displayed to the curious observer of man some of the striking habits and peculiarities of centuries that are passed; and he has introduced the lover of the picturesque, to some beautiful scenery, which the pen and the pencil have happily united to delineate. His work will be particularly endeared to
most

most readers, by the remembrance, that, from the country he describes, those glowing pictures in the letters of Gray, drew the richest of their colouring: To say that there is much trifling uninteresting matter in this volume, would be to decide on what we cannot ascertain—the personal knowledge and taste of its several readers, and on those connexions and sympathies that may excite their attention respectively to the ancient records of a family or a church. The rarer plants growing in Craven are noticed in a catalogue subjoined to this work, to which is annexed a short account of the native minerals, including an oxide of zinc in white powder. The naturalist, indeed, will here obtain but a scanty repast; Dr. Whitaker's taste would be as little gratified in a mine, as in a manufactory. We indulge the hope of meeting him again on a subject congenial to his habits, as he has generally the talent to please and interest, even when he may fail to inform or convince.

Art. III. *Discourses chiefly on Devotional Subjects*, by the late Rev. Newcome Cappe. To which are prefixed Memoirs of his Life, by Catharine Cappe. 8o. pp. 568. Price. 10s 6d. Johnson, 1805.

WHEN we know the preacher's character to be unblemished, and that his life is as good as his sermons, we hear him with the greater pleasure. When we read discourses on religion, if we feel a veneration for the author, the effect on our minds is powerfully increased. On this account, a memoir is often prefixed to a volume of posthumous sermons; we are made acquainted with the writer, and we peruse the book with livelier interest.

In the work before us, we have the life of Mr. C. from the pen of his afflicted widow, who performs the task, in a manner, which entitles her to the praise of good sense, good writing, and an affectionate heart, glowing with veneration for her departed friend. Newcome Cappe, the son of Mr. Joseph Cappe, an eminent dissenting minister at Leeds, was born there in 1733. His father died while our author was yet young. Under the care of that able tutor, and excellent man, Dr. Doddridge, he pursued his studies for the space of three years: after the Doctor's death he went to Glasgow, and in the University there continued his literary labours for three years more. So unremitting was his ardour, that he seldom allowed himself more than four or five hours sleep. This practice we would by no means commend: it nearly threw Mr. C. into a decline. We would have young men diligent in their studies: for without diligence they cannot excel in future life. But we earnestly recommend that measure of application, which can be pursued from day to day, and from year to year, without injuring the constitution.

It is not by sitting up day and night for a few years in youth, and urging on literary pursuits with excessive toil, that learning is acquired: it is the fruit of daily labour, pursued with wisdom and perseverance.

In 1755, Mr. C. left Glasgow, and was settled at York, as co-pastor with Mr. Hotham, of the Presbyterian congregation in that city. At that gentleman's death, he undertook the whole pastoral charge: and remained in that situation during the remainder of his life. He continued a diligent student all his days, and took peculiar pleasure in the perusal of the sacred Scriptures. He was a distinguished member of a Literary Society at York, composed of the most learned men of the different professions in that city and neighbourhood. He published several Fast and Thanksgiving Sermons, which his Biographer says were much admired. A small volume on the Providence and Government of God, which appeared in 1795, is entitled to a high degree of praise. A stroke of the palsy in 1791, laid him aside from his public labours: succeeding attacks weakened both his bodily and mental frame; and in the end of December 1800, he ended his earthly pilgrimage. He is described as a man of eminent piety and virtue, of a most amiable disposition, and as sustaining his long continued infirmities with exemplary resignation, and the sweetest cheerfulness and complacency.

The discourses in the present volume, copied from his manuscripts, and edited by Mrs. C. are twenty-four in number, and on the following subjects. — On Faith in general, and Religious Faith in particular—Faith a reasonable Principle—Faith a desirable and important Principle—The unreasonableness and Folly of undue Anxiety—On the Duty of joining Thanksgiving with Praise in a time of Affliction—Man the Property of God.—On the Obligation, the Importance and the Reasonableness of the Love of God—On the Care and Diligence required to preserve and keep alive the Love of God—On the Incompatibility of the Love of Pleasure, with the Love of God—Characteristics of those who are governed by the Love of Pleasure—On the Appearance of Christ after his Resurrection to Mary Magdalene—Reflections on the Tomb of Jesus as tending to confirm our Faith in the Christian Doctrine—David's Morning Hymn of Praise—On the Glory of God as displayed in the Heavenly Luminaries—On the Use and Improvement to be derived from severe Illness.

In the Appendix is a sermon on the occasion of Mr. C's. death, by Mr. Wood a dissenting Minister of Leeds. The volume concludes with a Funeral Sermon, by Mr. Wellbeloved, our author's successor in office, for Robert Cappe, M.D. his youngest son, a person of great virtue, talents, and hopes; to which is annexed a brief account of his Life and Character.

From

From the discourses here presented to the public, as well as from the memoir, we conceive Mr. C. to have been a man of talents and virtue, and more than commonly impressed with a sense of eternal things. His style, and manner of representing his ideas, the following quotations will exhibit.

In his discourse on the incompatibility of the love of pleasure with the love of God, he says,

"But remember, licentious sinner, remember, that if reason and conscience be once buried in the abyss of sensual indulgences, they may revive no more; once dead, and their death sealed by thy determined profligacy and impenitence, they are dead for ever; the sacred sentiments of virtue will no more live within thy breast: the flames of divine love will animate thy soul no more. All is over with thee as to heaven and eternity, and the few short hours that remain of mortal life, will add little to thy pleasure, but much to thy dishonour: and when this world have resigned thee, where wilt thou be found? To whom wilt thou repair for comfort? Whither wilt thou betake thyself?—To heaven! alas, there dwells that God with whom in the day of thy probation, thou didst live at enmity: there dwell those holy spirits, who seek their happiness in the divine favour, and give up all their powers to the influence of his excellencies, and the fulfilment of his will: these in truth are the only mansions of light, and life, and joy; but there nothing enters that defileth; all is spotless purity, and ardent love."

"Beware, my friends, beware ye, of the carnal mind, 'it is enmity,' saith the Apostle against God; the completion of it is miserably fatal; its excesses are dreadfully dangerous; every degree of it wars against the soul, invades its peace, destroys its comfort, and threatens to dispossess it of those divine affections which it is its duty, its honour, and its happiness to entertain. Like all other vicious habits, it begins, perhaps, insensibly, and proceeds by degrees to its completion: the first approaches therefore towards it, ought to excite your fear, and employ your vigilance."

In delineating the characteristics of those who are governed by the love of pleasure, Mr. C. addresses his audience in the following animated strain.

"My friends, you have much to do with God; yourselves and every thing in which you have any interest, are absolutely in his hands. You have far more important transactions with him than any that you are conscious of in this world; it will not be long, before the youngest of this audience will find it so. The time will come; I could tell the day beyond which it will not be deferred, but the day before which it will come I cannot tell; the time will come when you will find this world vanishing away, and another opening upon you, this world of trial ending for ever unto you, and a scene of everlasting recompence commencing. You know as well as I do, would to God you would let the idea sink deep into your hearts, that the round of this world's pleasures will not last for ever. The rose will fade, the eyes grow dim, and the heart grow faint, and all that is of this world become incapable of administering even a momentary cordial or amusement. You know as well as I do,

do, would to God that you would let the thought take possession of your souls! that the time will come when the warmest appetites will be cold, when the acutest senses will be dull, when the liveliest fancy will be languid, when the giddiest sinner will be serious, and the drowsiest conscience awake."

The whole of the paragraph is too long for insertion; but it is all equally serious and impressive. While we with pleasure commend the excellencies of this volume, it gives us pain to be compelled to add, that there is a *want*, and such a want as deprives a book of religious instruction of more than half its value. Mr. C. is the Priest of Nature and Providence, (and a more sensible, serious and respectable Priest they have seldom had): but we are sorry that he can put in no claim to the title of a minister of Grace. He was, we are told, an assiduous student of the New Testament; but alas! its distinguishing principles seem to have had no place in his mind, nor in his heart. 'Nature teaches me, says the Infidel, that there is a God, and a future state, and that the righteous will be happy, and the wicked miserable:' Mr. C. professes that he was indebted for the knowledge of these doctrines, to Jesus Christ, who confirmed them by his resurrection from the dead; but this is all the difference.—Our author preaches standing by the tomb of Jesus, and calls to his hearers, 'behold the place where the Lord lay:' but he can perceive nothing there but what might be seen at the tomb of Stephen. He is enraptured with the glory of the stars, and of the sun in the firmament: but he does not notice the splendour of the bright and morning star, nor do we hear of any glory which he perceives in the Sun of Righteousness. The atonement, and intercession of Christ, seem not to have obtained an atom of existence in the religion of Mr. C.

The Apostles and first Christians, in the views of death, were consoled by the presence, the care, and the grace of Christ. Mr. C. is tranquil and serene in the prospect of his dissolution, but we hear not a word of redeeming love, and the joy which it inspires. He derives his tranquillity from looking up to the God of creation and of providence. Our hearts bleed at the painful sight of an amiable, serious, and able man, reading the sacred Scriptures from day to day, and yet blind to those sentiments, and saying not one word of those doctrines, which constitute its highest glory, and fill the disciple of Jesus with comfort, peace and exultation.

Mr. Wood and Mr. Wellbeloved, have, perhaps, been pupils of Mr. Cappe.

Art. IV. Dr. Holmes's *Vetus Testamentum Græcum cum variis Lectionibus*,
continued from page 221.

IN our last Number, we laid before our readers a general Review of Dr. H.'s *Preface* to this work; and we are now to report, the assistance he has obtained from the public in his researches, the literary treasures he has opened, and the importance of the collections he has made, in order to redeem this venerable version from the corruptions, which the lapse of more than two thousand years had accumulated.

To ascertain the genuine readings of this ancient Greek Version, it was indispensably necessary to consult and collate all the MS. copies, which are still preserved in the different public and private libraries of Europe. This was a task truly herculean, and one that must unavoidably incur an expense far beyond the abilities of any private individual. Dr. Holmes was well acquainted with the *plan*, and with the *success* of Dr. Kennicott in his edition of the Hebrew text of the Old Testament, for which nearly seven hundred MSS. and early printed editions were collated. On this plan, already realized in reference to the Hebrew original, Dr. H. formed his own, for a similar edition of the Septuagint Version; and, desirous, as he says, (*first Annual Account*, p. 1.) of taking the opinion of the learned public on the expediency of such a work, and of ascertaining what encouragement and support would be given to the person who should undertake it, he submitted the following proposal to the delegates of the Clarendon Press:

“ It appears to be a prevailing opinion among the learned in sacred criticism, that the present means of determining the genuine tenor of the scriptural text would be much enlarged, if the MSS. of the Septuagint Version were collated, as those of the Hebrew original have been, and the collations published in one view.

“ The reasonableness of this opinion depends upon considerations, with which it may be presumed that the public is already acquainted.

“ 1. Upon the *antiquity* of the Septuagint Version. For as this version was made long before the coming of Christ (about 287 years) the copies which the Seventy had in their hands, were necessarily more pure and perfect than any later transcripts.

“ 2. Upon the *authority* of the Septuagint Version.—For as this version was admitted and long used singly by the Jewish church, it stands vouched and sanctioned as a true and faithful version of the sacred text.

“ 3. Upon the *beneficial effects* which have been actually found for a course of time, and particularly of late, to result from a critical application of this version to the Hebrew original. By the help of the Pacho-
main

mian MS.* interpolations in the prophetical text have been detected, mutilations of it discovered, and lost readings supplied so frequently, that beneficial consequences of the same kind may be justly expected from a similar application of other Septuagint MSS. to other parts of Scripture.

" 4. Upon this circumstance also; that editors of the Septuagint have sometimes ventured to *adjust the Greek Version to the Hebrew Text, and to the New Testament Citations*, as they severally stood at the time, although it might be as it has since appeared to be the case, that neither the Hebrew nor New Testament text were free from corruptions.

" For these and other reasons which may be and have been assigned, it has been the hope of those who are most versed in biblical criticism, that the public would be disposed to encourage A COLLATION OF ALL THE MSS. OF THE SEPTUAGINT VERSION.

In order to accomplish this vast and momentous undertaking, Dr. Holmes proposed further :

" That all MSS. known or discoverable at home or abroad, if prior to the invention of printing, should be carefully collated with one printed text; and all particularities, in which they differed from it, distinctly noted.

" 2. That printed editions, or versions made from all, or parts of that by the Seventy; and citations from it by ecclesiastical writers (with a distinction as to those who wrote before the time of Aquila, or after it) should also be collated with the same printed text, and all their variations from it respectively ascertained.

" 3. That these materials, when collected, should be all reduced to one plain view, and printed either under the text, with which the several collations have been made, as by Dr. Kennicott; or without the text, as by De Rossi.†

* This MS. now in the British Museum, and marked 1 B. 11. contains the Septuagint Version of the Prophets. It was written about the tenth or eleventh century, and formerly belonged to *Pachomius*, Patriarch of Constantinople, from whom it is still named the Pachomian MS. This MS. was greatly valued by Dr. Grabe, Dr. Woide, and Bishop Lowth; and from it the latter received considerable assistance in correcting the Hebrew-text of the Prophet Isaiah. Next to the Codex Alexandrinus, Grabe thought it the most valuable MS. yet discovered.—Rev.

† John Bernard de Rossi, Professor of Theology and the Oriental languages in the Academy of Parma, undertook a work, which he afterwards published, in 4 vols. 4to. entitled *Variae Lectiones Veteris Testamenti ex immensa MSS. editorumque Codicum congerie haustæ et ad Samar. Textum, ad vetustiss. versiones, ad accuratiores sacræ criticæ fontes ac leges, examinatæ. Parmæ, ex regio Typographeo, 1784—86*. For this work he collated nearly 700 MSS. and early printed editions of the Hebrew text, and published his collations with a Latin translation of each various reading, (citing MSS. &c. which contained this reading), without the Hebrew text at large, occasionally referring by numbers to, and correcting the collations of Dr. Kennicott. This work, for critical acumen and importance, is superior to that of Dr. Kennicott.—Rev.

" 4. That

"4. That references should be made to MSS. by *number*; to versions, by *name*; to citations of writers by *name, place and edition*.

"5. That an account in Latin should be given of MSS. collated; containing such descriptions of them in all particulars, as may enable the reader to judge of the date and authority of each MS. respectively; and specifying the *numbers* by which it will invariably be referred to."

First Annual Account, p. 2—5.

The Dr. observes, "That this disposition of materials will place the fact in all assignable respects before the reader; and leave the use and application of the whole in any case entirely to himself." As Dr. H. never intended to form a new or amended text of the Septuagint from his collations, the above plan was properly chosen, as every reader may now follow his own judgment in adopting such various readings from the most ancient and correct MSS. &c. as may appear most congenial to the integrity of the Greek text, rejecting those in the Roman edition of 1587, which evidently appeared to have been selected from authorities of less respectability and antiquity. This plan, however, would, in our opinion, have been very considerably improved, by placing, in the lower margin, after the manner of *Wetstein*, such various readings as are supported by the best authorities; indicating at the same time, by a smaller character, those words which they should supersede in the text.

When this Proposal was laid before the Delegates of the Clarendon Press, they came to a resolution, March 4, 1788, "To promote the intended collation, by allowing Dr. H. the sum of *forty* pounds annually, to be continued during pleasure, on condition that Dr. H. shall exhibit his collations to the Board, and deposit them in the Bodleian Library, subject to his use of them," &c. The example of Oxford was followed by the universities of Cambridge, Dublin, and Glasgow, by many of the colleges, most of the bishops, and a number of the clergy, and other respectable individuals.

Thus encouraged, Dr. H. immediately undertook the work, and employed a number of collators of MSS. both at home and abroad. The libraries of Florence, Parma, Turin, Este, Ferrara, Rome, Venice, Bologna, Milan, Paris, and Oxford were first inspected, and in each place the collation of some important MS. was commenced the first year. In the following years, the examination was extended to the libraries at Tübingen, Vienna, the Hague, Augsburg, Zurich, Basil, Dresden, Moscow, Saxe-gotha, Leipzig, Konorra in *Hungary*, Evora in *Portugal*, Madrid, Copenhagen, Lorrain, Cherson in *Russia*, Moldavia, Munich in *Bavaria*, and Zittau. At this last place only one MS. has been discovered; but according to Professor Matthäi, one of the most singular and important yet known. "*Ecquidem bona fide affirmo, me nullum unquam talem tamque præstantem ac plane singularem codicem*"

dicem τὰς αὐτὰς ante oculos habuisse—varietas lectionum, *lectionum* dico, non *errorum scribæ*, est ingens ac maxime notabilis. Cum nullo codice, eorum qui adhuc consulti sunt, notabiliter consentit.—Multis in locis Alexandrinus Codex, editio Complutensis et Aldina, atque adeo codex Oxoniensis, ex eo corrigi possunt." This curious MS. belongs to the library of the Senate of Zittau, in Upper Lusatia. It has remained unknown ever since December 16, 1620, on which day it was presented to the Senate of that city by a Lutheran priest of Bohemia. In the year 1757 Zittau underwent a siege, and was set on fire and nearly consumed; when only this MS. and another of Plato escaped the flames! It contains the following Books of the Old Testament, the Pentateuch, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, the two books of Esdras, Nehemiah, four books of the Maccabees, Esther, Judith and Tobit. Besides these, it contains every book of the New Testament; nor does it appear to have been ever collated for any edition of the New Testament Scriptures. Though Professor Matthæi wrote two letters to Dr. Holmes, describing this MS., the first, November 15, 1801, and the second, December 6, following, yet he has not dropped a hint relative to its importance in regard to the New Testament. What a pity that he did not tell the public whether it have the controverted passage, 1 John v. 7!—Professor M. had collated it through Numbers, Deuteronomy, Joshua, Ruth, and the first book of Kings to chap. xiv. 53. which collations Dr. H. received in 1802. It is numbered 44 in Dr. Holmes' catalogue. Neither Professor Matthæi, nor Dr. Holmes makes any mention of the age of this MS.

See Fourteenth Annual Account, p. 11—14.

In the places above enumerated, to which we may add Cambridge, London, Eton, Dublin and Glasgow, a great number of very ancient and reputable MSS. was discovered, and collated, in the whole, or in select parts. Of these collations some have been already used for the volume before the public; the rest are deposited in the Bodleian Library, to be employed for the subsequent parts of the edition. It would have been impossible, on the plan proposed, to have continued the collations to any great extent, either at home, or on the continent, had not the undertaking obtained the general approbation of the literati of Europe, and the pecuniary support (chiefly in this country) of many opulent individuals and learned societies. Next, in amount of subscription, to the university of Oxford, Dr. Barrington, Bishop of Durham, distinguished himself as the principal patron and promoter of this work, by an annual donation of thirty guineas for eight years. It is worthy of remark, that during the fourteen years in which these collations continued, the subscriptions were providentially

providentially proportioned to the expenditure, leaving, a small balance in hand, at the end of 1802, amounting to 218l. 6s. 11d.

As the *annual accounts*, which were published only for the use of the subscribers, are extremely scarce, it may not be unacceptable to our readers to find here a synopsis of the receipts and disbursements during the fourteen years, in which these collations were continued, previous to the death of Dr. Holmes.

First year	1789	Subscr.	£ 442	0	0	Expended	£ 433	12	0
2d ditto	1790	576	9	0	745	9	5
						Subs. unpd.	5	5	0
3d ditto	1791	634	3	0	620	4	7
						Subs. unpd.	17	17	0
4th ditto	1792	696	2	0	405	14	5
						Subs. unpd.	46	4	0
5th ditto	1793	696	2	0	446	15	7
						Subs. unpd.	59	17	0
6th ditto	1794	713	15	0	654	19	0
						Subs. unpd.	68	5	0
7th ditto	1795	686	13	0	552	13	10
						Subs. unpd.	69	6	0
8th ditto	1796	673	0	0	407	15	9
						Subs. unpd.	118	19	
9th ditto	1797	461	8	0	594	2	0
						Subs. unpd.	90	12	0
10th ditto	1798	376	18	0	449	6	4
Draw back on paper	5	5	0	Subs. unpd.	47	11	0
11th ditto	1799	342	6	0	314	12	10
						Subs. unpd.	43	7	0
12th ditto	1800	340	4	0	329	18	8
Draw back on paper	7	13	4			
						Sub. unpd.	71	15	0
13th ditto	1801	569	2	0	260	1	2
14th ditto	1802	5	5	0	153	14	10
			<hr/>						
			£ 7226	5	4				
			<hr/>						
						£ 7007	18	5	
			<hr/>						

Balance in favour of the work £ 218 6 11

Of the 569l. 2s. Od. accounted as subscriptions for the 13th year, 558l. 12s. Od. was refunded by public account, which the collation-account had paid for printing the work. The remainder of this sum and that of the 14th year, were three subscriptions for the 12th year, which had not been paid up.

In

In the year 1794 when the principal MSS. both at home and abroad were collated, through the Pentateuch, and the collations arranged for the Book of Genesis, Dr. H. mentioned his design of beginning the impression of the work. That he might profit by the advice of the learned in general, he published in 1795 the specimen which we have already referred to, especially as far as the Codex Argenteus is concerned, with the following title; *Honorabili et admodum reverendo SHUTE BARRINGTON, L.L.D. Episcopo Dunelmensi, EPISTOLA, complexa Genesin, ex codice purpureo-argenteo-Cesareo-Vindobonensi expressam; et Testamenti veteris GRÆCI versionis Septuaginta-viralis, cum variis lectionibus, denuo edendi, SPECIMEN.* Oxonii 1795. fol. The Specimen part of this publication, which consists of 19 pages, contains only the first chapter of Genesis, and twenty-four verses of the second. Under the text, which runs in long lines across the page, are placed the various readings in two columns, in the following order: 1. The variations of MSS. and printed editions. 2. Various readings taken from versions, which have been made from the Greek text. 3. Such various readings as are quoted by the Greek fathers. 4. The fragments of the ancient Greek translators, Aquila, Theodotion, Symmachus, and some that are anonymous. This method is pursued on every verse, and these four divisions are marked with A.B.F.Δ. which are also set off in the margin to direct the eye.

Though the voice of the public was unanimous in calling for the work, and the plan met with very general acceptance, yet it was easy to foresee that the edition must be voluminous beyond all precedent, if the immense sarrago of various readings with which the page appeared to be encumbered, could not be reduced within a more reasonable compass. This being warmly recommended

which had been either overlooked or incorrectly published by others : his readers therefore are referred to the Hexaplar collections published by *Drusius*, *Montfaucon* and *Bardht.* This is a defect in the present edition, which the biblical critic will ever have reason to deplore.

We have already observed, that *Dr. Holmes* took his plan from *Dr. Kennicott*; but *his* success in procuring subscriptions was not equal to that of the latter, though the work was abundantly more laborious. *Dr. Kennicott* continued his collation of Hebrew MSS. from 1760 to 1769 inclusive; and published each year an account of the *progress made* in collating MSS. both at home and abroad, and the *sums subscribed* to defray the expences of the work; but he never published any detailed account of the cash expended. Want of attention to this point, exposed him to many suspicions and detractive whispers; although, his disinterestedness and integrity were fully acknowledged by those who were best acquainted with him, and with the nature of his work. In this respect *Dr. H.* has used the most prudent and laudable caution; and has given, as our readers have already observed, a *detailed account* of each year's expenditure, balanced with the annual subscriptions. In *his* case therefore, the whisper of calumny can never be heard.

The amount of fourteen years subscriptions in favour of *Dr. H.*'s undertaking, if the arrears were paid up, has been already stated, from the annual accounts, at 7226l. 5s. 4d. The amount of ten years' contributions to *Dr. Kennicott's* work was as follows :

First year	—	1760	—	£ 506	7	0
2d ditto	—	1761	—	910	7	6
3d ditto	—	1762	—	902	15	6
				920	8	6

In the year 1794 when the principal MSS. both at home and abroad were collated, through the Pentateuch, and the collations arranged for the Book of Genesis, Dr. H. mentioned his design of beginning the impression of the work. That he might profit by the advice of the learned in general, he published in 1795 the specimen which we have already referred to, especially as far as the Codex Argenteus is concerned, with the following title; *Honorabili et admodum reverendo SHUTE BARRINGTON, L.L.D. Episcopo Dunelmensi, EPISTOLA, complexa Genesin, ex codice purpureo-argenteo-Cesareo-Vindobonensi expressam; et Testamenti veteris GRÆCI versionis Septuaginta-viralis, cum variis lectionibus, denuo edendi, SPECIMEN.* Oxonii 1795. fol. The Specimen part of this publication, which consists of 19 pages, contains only the first chapter of Genesis, and twenty-four verses of the second. Under the text, which runs in long lines across the page, are placed the various readings in two columns, in the following order: 1. The variations of MSS. and printed editions. 2. Various readings taken from versions, which have been made from the Greek text. 3. Such various readings as are quoted by the Greek fathers. 4. The fragments of the ancient Greek translators, Aquila, Theodotion, Symmachus, and some that are anonymous. This method is pursued on every verse, and these four divisions are marked with A.B.F.Δ. which are also set off in the margin to direct the eye.

Though the voice of the public was unanimous in calling for the work, and the plan met with very general acceptance, yet it was easy to foresee that the edition must be voluminous beyond all precedent, if the immense farrago of various readings with which the page appeared to be encumbered, could not be reduced within a more reasonable compass. This being warmly recommended to the editor by the different periodical critics and others, he yielded to their advice, and in the same year published another specimen, entitled *Epistolæ Appendix, cum specimine ad formam contractiorem.* Oxon. fol. In this the former arrangement was dropped, and the MSS. versions, and fathers, follow each other without any other discrimination than Roman numerals for the uncial MSS. Arabic numerals for those in connected or cursive characters, and catch-words for editions, versions, and fathers. The fragments of Aquila, Theodotion, Symmachus and others, are omitted, and, as far as inedited, Dr. H. promised to insert them, by way of supplement, at the end of each scriptural book. (*Eighth Annual Account*, p. 19) According to this specimen, the work was commenced, and continued through the Pentateuch, which forms the volume under consideration.

We regret much that the invaluable fragments of the ancient Greek translators, Aquila, Theodotion, Symmachus, &c. were not inserted at large. Dr. H. professes to give those readings only
which

which had been either overlooked or incorrectly published by others: his readers therefore are referred to the Hexaplar collections published by *Drusius*, *Montfaucon* and *Bardht*. This is a defect in the present edition, which the biblical critic will ever have reason to deplore.

We have already observed, that Dr. Holmes took his plan from Dr. Kennicott; but *his* success in procuring subscriptions was not equal to that of the latter, though the work was abundantly more laborious. Dr. Kennicott continued his collation of Hebrew MSS. from 1760 to 1769 inclusive; and published each year an account of the *progress made* in collating MSS. both at home and abroad, and the *sums subscribed* to defray the expences of the work; but he never published any detailed account of the cash expended. Want of attention to this point, exposed him to many suspicions and detractive whispers; although, his disinterestedness and integrity were fully acknowledged by those who were best acquainted with him, and with the nature of his work. In this respect Dr. H. has used the most prudent and laudable caution; and has given, as our readers have already observed, a *detailed account* of each year's expenditure, balanced with the annual subscriptions. In *his* case therefore, the whisper of calumny can never be heard.

The amount of fourteen years subscriptions in favour of Dr. H.'s undertaking, if the arrears were paid up, has been already stated, from the annual accounts, at 7226l. 5s. 4d. The amount of ten years' contributions to Dr. Kennicott's work was as follows:

First year	—	1760	—	£ 506	7	0
2d ditto	—	1761	—	910	7	6
3d ditto	—	1762	—	902	15	6
4th ditto	—	1763	—	979	8	6
5th ditto	—	1764	—	958	8	0
6th ditto	—	1765	—	937	8	0
7th ditto	—	1766	—	961	11	0
8th ditto	—	1767	—	976	5	0
9th ditto	—	1768	—	980	11	0
10th ditto	—	1769	—	1004	6	0
Total				£ 9117	7	6

At the conclusion of this statement, in p. 171 of his *tenth annual account*, Dr. Kennicott thus piously exults: "Reader, what a sum is here! Let foreign nations read with astonishment this story of *Britons* and their *King*, joined by one foreign prince (the Prince of ORANGE) and one foreign academy, (the *Theodore Palatine Academy* at *Manheim*) voluntarily contributing
for

for *ten years*, their several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to *the honour of Revelation*; a work sacred to *the glory of God, and the good of mankind.*"

Dr. H. cannot now speak for himself; but we feel no hesitation in asserting, that the collation of MSS., *versions*, and *father's*, for a new and correct edition of the most ancient and most valuable version of the sacred writings of the Old Testament, is at least equally well calculated to promote these glorious ends, as the collation of MSS. for a correct edition of the Hebrew original. We should have rejoiced if this great and good design had met with equal encouragement, that it might have been sooner completed; and we lament that the life of the original promoter has not been spared to accomplish the whole undertaking. But, while we submit with pious resignation to the will of the Most High, in the removal of Dr. Holmes, we are thankful for what is *done*, and hope that the mantle of this Elijah has ere now fallen over some Elisha, who will immediately succeed to the work, and bring it to a happy termination.—Indeed our information leads us to believe that Dr. H. had himself the satisfaction of delivering the collations made for this work, in a state of maturity, to the Delegates of the Clarendon Press, and that the completion of this undertaking may be expected with confidence by the Subscribers and the public at large. So learned a body as the University of Oxford, can be at no loss in fixing upon a competent Editor.

We shall defer the conclusion of this article to our next Number, which will comprise some interesting remarks on the variations of the Septuagint from the Hebrew text.

(To be concluded in our next Number.)

Art. V. *Observations on the present State of the Highlands of Scotland, with a View of the causes and probable Consequences of Emigration.* By the Earl of Selkirk. 8vo. pp. 221. Price 6s. Longman & Co. London. Constable and Co. Edinburgh; 1805.

IN the study of our species, so interesting to every enquiring mind, we meet with varieties which invite peculiar attention. And who that has ever been acquainted with them, could refrain from bestowing some studious thoughts on the Highlanders of Scotland? Secluded in their native isles and mountains from the fickle reign of fashion, their dress presents a striking and solitary specimen of remote antiquity; and removed, by their pastoral habits, from commercial influence, they have alone preserved the use of the Gaelic language in its purest dialect. Till within half a century, the highlanders have, without deserving the reproach

of

of peculiar ignorance or barbarism, maintained the antient feudal customs in all their force. The victory of Culloden broke the spell, which bound these hardy mountaineers to the customs of their ancestors; and while the policy of the government is wearing away the distinction which separated them from their fellow subjects, it is the duty of philosophy to seize their peculiar character, and fix it on the page of history, before it shall for ever vanish from our grasp. The Earl of Selkirk, animated with a noble patriotism, has improved his acquaintance with this singular people to the public good. Observing that, since the rebellion of 1745, the power of the Highland chiefs was broken, and the stimulus to retain a number of idle dependents removed; witnessing the numerous emigrations to America, which had followed in consequence of the new system adopted in the Highlands, he was desirous of attracting the emigrants to our own colonies, that the empire might still profit, by this peculiar and valuable portion of its population. In the progress of his patriotic efforts he met with the usual rewards—jealousy and detraction. To remove the unfavourable impression which government had received concerning his Lordship's scheme, he addressed to the Secretary for the colonial department, a letter developing his plan, which, with some additions, and the history of its execution, forms the present volume.

The noble author closes his account of the original condition of the highlanders, with these amiable remarks.

“The authority of the chief, however great, was not of that absolute kind which has sometimes been imagined, and could not be maintained without an unremitting attention to all the arts of popularity. Condescending manners were necessary in every individual, of whatever rank; the meanest expected to be treated as a gentleman, and almost as an equal. Nor was this all. The intimate connexion of the chief with his people, their daily intercourse, the daily dependance they had on each other for immediate safety, the dangers which they shared, were all naturally calculated to produce a great degree of mutual sympathy and affection. If there were any of the higher ranks who did not really feel such sentiments, prudence prevented them from allowing this to appear; and the devoted attachment of their followers is described in terms of astonishment by contemporary writers.

Yet this attachment was an effect easily deducible from the general principles of human nature. Among the poor in civilized countries, there is, perhaps, no circumstance more severely felt, than the neglect they meet with from persons of superior rank, and which appears to stigmatize them, as of an inferior species: when any one attends to their distresses, they are often more soothed by the concern which they perceive they excite, than by any direct advantage that may result. When a person of rank treats his inferiors with cordiality, and shews an interest in their welfare, it is seldom that, in any country, this behaviour is not repaid by gratitude and affection. This was particularly to be expected among

among the Highlanders, a people naturally of acute feelings, habituated to sentiments of a romantic and poetical cast: in them the condescending manners and kindness of their chiefs, excited an attachment bordering on enthusiasm. pp. 19—20.

The Highland chiefs, having lost their feudal, military rank, are reduced to the situation of other men of landed property; and now begin to seek their consequence from the incomes of their estates. This has led to the introduction of sheep farming, which is found to afford the highest rent, while it requires, only a very small proportion of the former population. 'The diminution of cottagers, says Dr. Adam Smith, and other small occupiers of land, has in every part of Europe been the immediate forerunner of improvement and better cultivation.'

We are informed, page 45, that frequently thirty or forty families of the small tenants have been dispossessed, all at once, to make way for a great sheep farm.

"Of these alternatives, every one who is acquainted with the country must admit that Emigration is by far the most likely to suit the inclination and habits of the Highlanders. It requires a great momentary effort; but holds out a speedy prospect of a situation and mode of life similar to that in which they have been educated. Accustomed to possess land, to derive from it all the comforts they enjoy, they naturally consider it as indispensable, and can form no idea of happiness without such a possession. No prospect of an accommodation of this kind can enter into the views of any one who seeks for employment as a day labourer, still less of those who resort to a manufacturing town.

The manners of a town, the practice of sedentary labour under the roof of a manufactory, present to the Highlander a most irksome contrast to his former life. The independance and irregularity to which he is accustomed, approach to that of the savage: his activity is occasionally called forth to the utmost stretch, in conducting his boat through boisterous waves, or in traversing the wildest mountains amidst the storms of winter. But these efforts are succeeded by intervals of indolence equally extreme. He is accustomed to occasional exertions of agricultural labour, but without any habits of regular and steady industry; and he has not the least experience of sedentary employments, for which, most frequently, the prejudices of his infancy have taught him to entertain a contempt.

To a person of such habits, the business of a manufactory can have no attraction except in a case of necessity; it can never be his choice, when any resource can be found more congenial to his native habits and disposition. The occupations of an agricultural labourer, though very different, would not be so great a contrast to his former life; but the limited demand for labour leaves him little prospect of employment in this line. Both in this, and in manufacturing establishments, every desirable situation is pre-occupied by men of much greater skill than the untutored Highlander. He has therefore little chance of finding employment but in works of the lowest drudgery.

To

To this it is to be added, that the situation of a mere day-labourer, is one which must appear degrading to a person who has been accustomed to consider himself as in the rank of a farmer, and has been the possessor even of a small portion of land. In America, on the contrary, he has a prospect of superior rank; of holding his land on a permanent tenure, instead of a temporary, precarious, and dependent possession. It is not to be forgotten, that every motive of this nature has a peculiar degree of force on the minds of the Highland peasantry. The pride, which formerly pervaded even the lowest classes, has always been a prominent feature of their national character: and this feeling is deeply wounded by the distant behaviour they now experience from their chieftains—a mortifying contrast to the cordiality that subsisted in the feudal times.' pp. 48—50.

In the true spirit of a liberal and enlightened policy, Lord S. contends against opposing emigration by restrictive laws; that class only, says he, will emigrate, which is become necessarily unproductive, and which, if forcibly detained at home, must be useless, and might be dangerous; finally he maintains, that no act of parliament, but one to empower them to live without eating, can remedy the evil. Himself a genuine disciple of his countryman, the author of the *Wealth of Nations*, he has freely animadverted on the narrow spirit and conduct of the Highland Society, in the bill which they procured for the regulation of the emigrants from the Highlands to America.

The volume closes with the details of a considerable emigration, which Lord S. himself conducted to the Island of Prince Edward, in the gulph of St. Lawrence. For the sake of experiment, and to prove that the Highlanders might, by proper attention, be attracted to our own colonies, eight hundred were collected from a part of the Highlands, where the general inclination ran strongly in favour of a very different part of America. After having devoted to their settlement his own personal attention for some time, his Lordship made a tour on the Continent, and thus relates the situation of things on his return.

"I found the settlers engaged in securing the harvest which their industry had produced. They had a small proportion of grain of various kinds, but potatoes were the principal crop; these were of excellent quality, and would have been alone sufficient for the entire support of the settlement. The prospect of abundance had diffused universal satisfaction, and every doubt as to the eligibility of the situation seemed to be removed. In the whole settlement I met but two men who shewed the least appearance of despondency. There were three or four families who had not gathered a crop adequate to their own supply: but many others had a considerable superabundance. The extent of land in cultivation at the different hamlets, I found to be in general in a proportion of two acres or thereabouts to each able working hand: in many cases from three to four. Several boats had also been built, by means of which, a considerable supply of fish had been obtained, and formed

no trifling addition to the stock of provisions. Thus, in little more than one year from the date of their landing on the island, had these people made themselves independant of any supply that did not arise from their own labour.

The commencement of improvement to be seen in some of these habitations, is, I believe, the result, not so much of a personal wish for better accommodation, as of the pride of landed property; a feeling natural to the human breast, and particularly consonant to the antient habits of the Highlanders; a feeling which, among the tenantry, has been repressed by recent circumstances, but not extinguished; and which is ready to resume its spring whenever their situation will permit. These sentiments are not confined to the superior classes of the settlers. One of very moderate property, who had held a small possession in the Isle of Sky, traces his lineage to a family which had once possessed an estate in Ross-shire, but had lost it in the turbulence of the feudal times. He has given to his new property the name of the antient seat of his family; has selected a situation with more taste than might have been expected from a mere peasant; and, to render the house of Auchtertyre worthy of its name, is doing more than would otherwise have been thought of by a man of his station. pp. 206—209, 210.

To conclude; the noble author has here displayed a mind cultivated by true philosophy, a heart warmed with generous patriotism, and a temper capable of persevering exertion; he has at the same time furnished a successful example, in the highest degree important and useful to his country, and afforded the public a volume of agreeable and improving information. We trust he will not be deprived of his due reward, in securing to himself the honour and satisfaction of turning the tide of Highland emigration into a channel, where it will flow to the advantage of the parent state. It only remains for us to hope, that the Earl of Selkirk, in the prosecution of his philanthropic and patriotic plans, will not neglect to call in the aids which Religion affords, without which, we are convinced, that all endeavours to amend the character, and increase the happiness of mankind, will prove ineffectual.

ART. VI. *The Christian Mirror*—exhibiting some of the Excellencies and Defects of the Religious World: containing various Essays in Prose and Verse. 12mo. pp. 288. — Price 5s. Williams and Co. Cunder, Conder, 1805.

THAT the mind of man, as well as his body, exhibits marks of depravity, is evident to every serious and impartial observer. Divine revelation as evidently tends to the cure of moral evil; and Christianity, especially, is completely adapted to that important purpose. It is, however, undeniable, that a vast proportion of people called Christians, are slaves to vice; and that, among the comparatively few who, in the main, evince the

the sincerity of their belief in the Gospel, no small share of inconsistency is to be found. Enemies of religion often avail themselves of the defects of its professors, to question its reality, or to depreciate its authority. It therefore behoves the friends of genuine Christianity, to expose the fallacy of such inferences, by demonstrating the excellencies, and at the same time censuring the defects, of persons who are distinguished by a religious profession.

For these and other reasons, a book under the title of that now before us, lays claim to our attention; and so far as it corresponds with its title, merits no slight recommendation. We observe, so far as it does this; because, although the present work proposes to exhibit only some excellencies and some defects, yet as they are stated to be those, not of any one party of religious people, but of the religious world, and the resemblance is said to be presented by the *Christian Mirror*, we acknowledge the difficulty of fulfilling the expectations raised by such a promise.

How extensive must be the observation, how comprehensive the knowledge, how superior to prejudice the judgement, that can appreciate these qualities which belong, in common to the *Christian world*, the appearances and manners of which are not only wonderfully diversified, but in many instances strongly contrasted!

It is not on this large scale, that the volume under review delineates the religious world. It is, apparently, the joint performance of some pious dissenters; and the manners which it describes, are peculiarly those of their own denomination. They discover, however, more of candour, than of general information: and while little, if any thing, appears, which can reasonably disgust readers of a different party, there is much, which, by the analogy of human nature, and of national customs, may interest and admonish them.

The Essays which compose this work assume the form and style of periodical papers. We doubt whether they derive advantage from it on the whole: because the introduction of occasional correspondents can only appear plausible, when the papers are actually published in succession; and because we apprehend that works of this kind require a greater variety of subjects, a greater compass of literature, and a more general knowledge of mankind, than are here displayed. The authors have likewise attempted a task in which even the ablest periodical writers have partially failed; that of describing and sustaining the various characters of supposed stated contributors to the performance. The failure is also rendered the more conspicuous by the triteness of the names assigned to this literary junto. Sir Roger de Coverley, Will Honeycomb, or Isaac Bickerstaff, might trespass without immediate detection: but

if Peter *Fervid*, Henry *Active*, and Samuel *Easy*, do not answer to their names, woe unto them! The characters *occasionally* drawn in these papers, appear to incomparably greater advantage than those of the supposed writers: and we apprehend that the whole derives detriment from an unseasonable and servile imitation of Sir Richard Steele.

The materials, however, are such, for the greater part, as may compensate for some defects in the form. The subjects are usually well chosen, and usefully discussed; the sentiments are generally solid and scriptural; and the obvious design, and prevailing dispositions, of the respective writers, cannot fail to recommend them to the approbation of the serious and candid reader. We suppose them, considered at least as authors, to be young: and we hope that a due attention to the cultivation of their talents, and the enlargement of their information, will render them valuable acquisitions to the band of moral and religious writers.

The poetical pieces are more numerous than is customary in similar collections. They are ascribed to Mr. Fervid; and although, if the reader expects a "Muse of Fire," he will be disappointed, yet he may be gratified with the sentiment and the simplicity which characterize them. Of the other papers we could distinguish many that well deserve attention; but instead of multiplying our remarks, we wish to insert, as a specimen, the following extract of a letter from a father to his son.

"You have been repeatedly told, that I had long pursued the world as my chief good, before I was acquainted with the way of salvation. As soon as I became serious in my inquiries after eternal life, I was peculiarly intimate with three young men, with whom, though I was older than any of them, as their views were similar to my own, I was accustomed to take sweet counsel, and we all went to the house of God in company. Our passions were strong, and our knowledge of human nature was but small. We flattered ourselves that the friendship we had thus formed, would last all our lives; but these fond expectations were disappointed, and the subsequent circumstances which occurred, soon broke asunder these ties which we expected to have been so durable. I am sorry to add, that as our friendship decayed, our regard to divine things appeared to diminish; and, as we forgot each other, we forgot that God whom we had so often united in seeking.

"I must ascribe praise to the free grace of God, which has in some measure preserved me, while my companions have fallen into snares, from which each of them appeared, at one time, more likely to escape than myself.

"The first of these companions was Mr. Gay. His turn of mind was sprightly, his person peculiarly agreeable, and his manners engaging. He made a favourable impression on almost every company in which he entered; many of his pious friends thought that in him religion shone
with

with peculiar lustre, and some were imprudent enough to let him know their opinion. At the death of his father he became the possessor of a large fortune, and soon after greatly increased it by forming a matrimonial connection with a wealthy heiress, who had nothing, it was thought to recommend her to the attention of Mr. Gay, but her fortune and her beauty. We were at that time intimate, and he informed me of his attachment to this lady; I ventured to point out to him the impropriety and danger of entering into so close an union with one who had no mark of real piety in her character. But he, as I well remember, treated my objections with levity, and spoke with confidence of his security, and the good he might do by forming such a connexion; for he did not doubt that he should soon influence her to adopt his views of religion, and was not without hopes that, by acting with caution and prudence he should succeed in winning over her relations and friends.

“In a short time after they were married, I took an opportunity to ask Mr. Gay if he had introduced family prayer? His answer was “I fully intend it; but at present these are early days, and I mean gradually to bring on a religious course.” But, my son, in all things delays are dangerous, but most of all in religion. This plan succeeded no better than I had expected: family devotion was never practised. Mr. Gay, instead of bringing his lady to adopt his principles, gradually declined into hers, and at length became as careless about religion, as if he had never professed to feel its importance. He ran into the extremes of gaiety and dissipation. His fortune, large as it was, was unequal to his expenditure, and amidst the difficulties into which he had plunged himself, he began to reap the bitter fruits of his former misconduct. He sought, in social intemperance, to drown those cares which his folly had created, and to allay the smart which he felt occasionally from the stings of conscience. The stupor of intoxication was his miserable substitute for that peace of mind which he had once appeared to enjoy in the ways of religion and truth; and thus a life, which once promised to be useful, was brought to a speedy and gloomy close.

“The snare into which Mr. Gay fell, was not likely to entangle Simon Worldly, another of my friends, who loved the riches of the world, more than its pleasures; and whose industry and talents soon procured him a situation in which he acquired no small portion of them. The outward form of godliness was kept up by Worldly much longer than by Gay—but his heart seemed to be wholly engaged in the world. His mind was continually kept on the stretch by some bold speculation; for in speculations he was generally engaged, and surprisingly fortunate. In the bustle of worldly care there was no time to attend to the soul. Simon was in his counting-house early and late: family devotion, though established when he first settled in the world, was always dispatched as soon as possible, frequently omitted, and at length entirely dropped. Business rendered it impossible for this gentleman to attend on any public means of grace, unless on the Lord’s day; and even then, though he went up to the house of God, his thoughts, as he sometimes would acknowledge, were engaged in his worldly concerns, except when he was asleep (as was often the case) through weariness, occasioned by the exertions of the preceding week. And I fear it is too common with others, as well as Mr. Worldly, to break the sabbath, by protracting their labours on a Saturday to a late hour, and yet to account themselves keepers

of the fourth commandment. By degrees Simon sunk into such sordid avarice, that he brought religion into contempt; very frequently he was suspected, and not without cause, of over-reaching in trade, and of oppressing the poor; and all who knew him believed it would be better for religion if he would entirely relinquish its forms, as it was too evident he was a stranger to its power.

"Austin Speculative, my other companion, had no great attachment either for the pleasures or the riches of the world; the lust of the eye, and the pride of life had little, or no charm for him. A thirst for knowledge was one of the leading dispositions of his mind; but this was united to self-conceit, which led him to look with disdain on every one whom he fancied to have talents inferior to his own, and to pursue his inquiries in a temper of mind very ill calculated to conduct to the knowledge of the truth. Do not imagine, my dear Charles, that I condemn the pursuit of knowledge; what I would caution you against is the pursuit of it in an improper way. True knowledge is a pearl of great price, and worthy of our most laborious diligence; but it must be sought after with modesty and piety, without which our inquiries, especially in religion, will only end in error and deception. This was the rock upon which Mr. Speculative split. He did not neglect to read the Bible, he searched the scriptures diligently, he compared spiritual things with spiritual; but he did it without humility, and without prayer, and treated the divine oracles as Horace did the precepts of Aristippus:

Mihi res, non me rebus, submittere conor.

Speculative first formed his system, and then looked into the Bible to find pillars for its support. Being thus without a guide by which to direct his principles and practices, every step he took led him farther from truth, till at length he was bewildered in the dark labyrinths of scepticism, and closed his fruitless inquiries, and life, with this sentiment—"That there is nothing certain, but that virtue is better than vice." And I always found, when pressed upon the subject, he was at a loss clearly to define what he meant by virtue.

"Thus it has been my lot to have survived all the intimate companions of my early days. I observed their first inquiries after religion, and their apostacy from it—an apostacy, from which, alas, there was no hope that any were ever recovered, excepting Mr. Gay, who, on his death-bed, appeared to manifest a degree of repentance towards God, and faith in our Lord Jesus Christ; but, though we had hopes concerning him, our hopes were mingled with many fears." pp. 254—260.

A letter in the third paper, signed Academicus, and mentioning Dr. Doddridge, &c., will, we hope, be omitted in any other impression of these essays; as the retailing of ludicrous applications of texts, tends to increase, more than to discountenance the evil. With this exception, we cordially recommend the book to our readers; not doubting that they will derive both amusement and benefit from the perusal.

Art. VIII. Roscoe's *Life and Pontificate of Leo. X.* continued from p. 228.

THE importance of this elaborate work, together with the vast variety of matter which it comprehends, will be deemed a sufficient apology for our devoting to its consideration a more than usual number of pages. Had we been able indeed to bestow upon it unqualified praise, our review would have been contained within much narrower limits: but when Mr. R. treats of subjects or characters connected with Religion, we frequently feel ourselves compelled to appeal from his decisions, and, in many cases, it seems expedient to state the grounds of our dissent. After all, however, we find it impossible to enter so fully into this work, as we could wish, and many points in which we greatly differ from the author must be suffered to remain untouched. Our principal object has been to counteract the unfavourable impressions, which his account of the Reformation and its illustrious author seems calculated to produce in the mind of the reader. We are convinced that a person, totally unacquainted with the History of the reformation, and the character of Martin Luther, except, as collected from Mr. R.'s work, would rise from the perusal of it, with feelings which a just representation of the case would not authorise—and as we are sincere advocates for the cause of Protestantism, we shall be excused, if we endeavour to repel whatever would bring it into discredit.—Let it not, however, be supposed that we mean to enter into a justification of every part of Luther's conduct, during his controversy with the church of Rome. Extraordinary would it indeed have been, if, in a contest so long continued, upon subjects so directly calculated to rouse the feelings, extending to such a variety of objects, and conducted against the most powerful potentates of the world, Luther had never betrayed an improper spirit, nor given any just occasion to his enemies for triumph. On the contrary, his life furnishes us with many affecting proofs that the greatest and best of men are still but men; for bright as was this luminary, it was, nevertheless, disfigured by spots. Luther was not insensible of this, and lamented his failings with the greatest sincerity. No man more severely condemned what was wrong in his temper and conduct than he did himself; but yet these failures did not affect his general character, nor the grand principles and motives by which he was actuated. He possessed a sincere desire to glorify God: he had an unbounded thirst for truth; and he fearlessly followed wherever she seemed to lead. He revered his conscience more than man; but he also venerated, even to superstition, the constituted authorities; and it was among the very last of his discoveries, that it was his duty to separate from the Papal See corrupt and abominable

inipable as he knew it to be. Even to the close of all, when the whole mystery of the Papal iniquity was exposed to his view, he felt and paid the greatest deference to the high character for propriety of conduct, which Leo X. had then obtained throughout the whole of Europe; and in laying before the Pope the unbounded licentiousness immorality and profligacy of the Roman court, he excepts from his censure the Pope himself and two or three of his Cardinals. The letter which Luther wrote to the Pontiff, stating these views of his holiness and his court, is represented by Mr. R. as the most extraordinary and insolent production that ever proceeded from the pen of man. He considers it as a specimen, to which it would be difficult to find a parallel, of insincerity contempt and abuse, and leaves the author of it under strong suspicions of a defect in moral principle. But it will be proper to lay before the reader Mr. R.'s own account of this letter.

"He addressed," says he, "another letter to Leo X. which in its purport may be considered as one of the most singular, and in its consequences, as one of the most important, that ever the pen of an individual produced. Under the pretext of obedience, respect, and even affection for the Pontiff, he has conveyed the most determined opposition, the most bitter satire, and the most marked contempt, insomuch that it is scarcely possible to conceive a composition more replete with insult and offence, than that which Luther affected to allow himself to be prevailed on to write, by the representations of his own fraternity."

Mr. R. then translates the greater part of this letter, and furnishes us with the whole of it in the appendix. If this letter of Luther were really intended as a sarcasm on the Pope himself, and he meant directly the reverse of what he said, it would be difficult indeed to exonerate the Reformer from direct and deliberate falshood, and that too on a most solemn occasion. But what are Mr. R.'s proofs that Luther really intended to caricature the Pontiff? He adduces none, but leaves us to collect them from the letter itself. We have not however been so successful in our discoveries as Mr. R. though we have read both his translation and the original: in the former indeed we thought we perceived something more of sarcasm than in the latter, but in neither did we see any thing which in our opinion can justify Mr. Roscoe's strictures. The fact is, Luther, throughout the whole, draws a broad line of distinction between the See of Rome and the Roman Pontiff. The former he represents as advanced to the last degree of profligacy and iniquity;—the latter as seeing indeed this wickedness, but unable to oppose any barrier against it. He speaks of the Pope as having obtained the highest character, throughout Christendom, for integrity and propriety of conduct, and laments that he had not lived as the ornament of better times. He considers his natural disposition as mild and conciliating, and that he was impelled to

act

act as he did by the influence of wicked counsellors. He does not state a single fact respecting the Pontiff, which, whether true or false, was not then generally believed, and which indeed our Author, upon drawing up the character of Leo X. has not laboured to prove; nor does he exhibit the state of the Roman See, in a shade at all darker, than it was generally allowed to deserve. Where then is the sarcasm? Where the insincerity? Where 'the expressions of the most contemptuous kindness for the Pontiff?'—This letter, it is acknowledged, could not fail to bring matters to an extremity, and Luther could have no expectation of mercy after having so fully and so cuttingly exposed the abominable state of the Roman Church: we go further, and acknowledge that it betrays a considerable want of temper in Luther, and that seeing he could not hope in this way to reform the abuses which he so severely lashes, it might have been better to be silent on this head, or to have written with less asperity: but we can by no means concede that any thing which it contains, at all justifies the terms in which Mr. R. represents it. He appears to us equally sincere in his censure of the vices of the Roman Court, and in his honourable mention of the character of the Pontiff. That he afterwards thought, and expressed himself differently respecting Leo X., is no proof that he did not mean what he said, when he wrote this letter. He had but little knowledge of the Pope at this time, but what he collected from general reports; and Mr. R. has abundantly shewn that no character could stand higher in the public estimation; and he has laboured, though with unequal success, to prove that he really deserved this reputation.

We cannot dismiss this censure which Mr. R. passes on the principles of Luther, without noticing an insinuation which this author has in another place thrown out, of the cruel and altogether barbarous exultation of Luther over a fallen enemy. Fetzal,* the infamous vender of indulgences, who first called forth the opposition of Luther, fell into disgrace with the Roman Pontiff, and is said to have died of a broken heart. When Luther heard that this unhappy man was deserted by his friends, and pining away with mortification and disappointment, Luther wrote him a consolatory letter, and begged him not to distress himself with the recollection of what had passed between them; thereby manifesting the true spirit of Christianity, which watches for the first opportunity of shewing kindness and compassion to the most inveterate enemy. Mr. R. in a note on this subject thus expresses himself. 'When Luther was informed of his sickness, he addressed a letter to him, entreating him to keep up his spirits, and to fear nothing from his resentment,' &c. whether

* Printed Fetzal, by mistake, in our last Number.

whether this was really 'intended as a consolation the reader will judge;' (Vol iv. page 7), and the reader also will judge whether Mr. R. does not betray a want of candour in this ungenerous insinuation.

On another occasion the *veracity* of Luther is called in question by our author: though if there be one trait in Luther's character more prominent than another, it is an inviolable regard to truth. 'This story,' says Mr. R. rests only on the authority of Luther, who on such an occasion, will scarcely be admitted as a sufficient evidence.' (p. 328.)

The violent and truly exceptionable language of Luther on some occasions, is frequently the subject of Mr. R.'s remarks, and is sometimes introduced with an air of triumph, as evidencing no great superiority in point of principle over his enemies. Far be it from us to justify any thing which savours of rancour and asperity—yet it should be recollected, as some apology for the reformer on these occasions, that the 16th century was a stranger to the refinements of modern times, and that such language was then current among controversialists. It would, at all events, have been but fair in Mr. R. to have been equally pointed in his remarks, on the manner in which Luther was treated by his adversaries, that his reader might have a just view of his provocations, and see which party was guilty of the greatest excess.

Though a regard to the memory of the great reformer has called on us to notice these instances of unfair treatment, we must also acknowledge that on some occasions Mr. R. does ample justice to Luther, and vindicates him from the charges and aspersions of his enemies. In the memorable diet at Worms, when Luther intrepidly put himself once more into the hands of his enemies, the whole of his conduct is exhibited in a favourable light; and in answer to the invidious remarks that were made on Luther's first appearance before this diet, Mr. R. observes that,

'To observations of this kind the friends of Luther might have replied, that the prohibition imposed upon him before the assembly, prevented him from entering into a general vindication either of his opinions or his conduct. That with respect to his having exhibited no symptoms of divine inspiration, he had never asserted any pretensions to such endowments, but on the contrary, had represented himself as a fallible mortal, anxious only to discharge his duty, and to consult the safety of his own soul. And that, as to the remark of the Emperor, if in fact such an assertion escaped him, it proved no more than that he had been already prejudiced against Luther: and that by a youthful impatience which he ought to have restrained, he had already anticipated his condemnation.' (p. 32.)

The conduct of Luther before this diet was so dignified, his answer so pertinent, his temper so truly christian, his fortitude

so unshaken; and the occasion so interesting, that had not our critique already extended to an unusual length, we could not deny ourselves the pleasure of transcribing Mr. R.'s account of it, for the reader's gratification. We shall content ourselves, however, with quoting Mr. R.'s remarks upon it.

"Such was the result of this memorable interview, which each of the adverse parties seem to have considered as a cause of triumph and exultation. The Romish historians assert, that the conduct of Luther on this occasion, diminished his credit, and greatly disappointed the expectations which had been formed of him: while his apologists represent it as highly to be commended and in every respect worthy of his character. Nor can it be denied, that when the acuteness of his interrogator compelled him either to assert or retract the doctrines which he had maintained, he rose to the height of his great task, with that inflexible intrepidity which was the characteristic feature of his mind. Of the theological tenets so earnestly inculcated by Luther, different opinions will be entertained; and whilst some approve, and some condemn them, there are, perhaps, others who consider many of them as unimportant and founded merely on scholastic and artificial distinction: as equivocal from the uncertainty of their effects on the life and conduct of those who embrace them; or as unintelligible, being totally beyond the limits and comprehension of human reason: but all parties must unite in admiring and venerating the man, who undaunted and alone, could stand before such an assembly, and vindicate, with unshaken courage, what he conceived to be the cause of religion, of liberty and of truth; fearless of any reproaches, but those of his own conscience, or of any disapprobation, but that of his God. This transaction may, indeed, be considered as the most honourable incident in the life of that great reformer, by which his integrity and his sincerity, were put to the test, no less than his talents and his resolution. That he considered it as a proof of uncommon fortitude, appears from the language in which he adverted to it a short time before his death. 'Thus' said he, 'God gives us fortitude for the occasion, but I doubt whether I should now find myself equal to such a task.'" pp. 35, 36.

We shall conclude our review of Mr. R.'s remarks on what relates to the Reformation, by quoting his account of its effects on the political and moral state of Europe.

"The effects produced by the reformation on the political and moral state of Europe, are of a much more important nature. The destruction of the authority of the Romish see, throughout many flourishing, and many rising nations, whilst it freed the monarch from the imperious interposition of an arrogant pontiff, released the people from that oppressed and undefined obedience to a foreign power, which exhausted their wealth, impeded their enjoyments, and interfered in all their domestic concerns. The abolition of the odious and absurd institutions of monastic life, by which great numbers of persons were restored to the common purposes of society, infused fresh vigour into those states which embraced the opinions of the reformers; and the restoration of the ancient and apostolic usage of the Christian church, in allowing the priesthood to marry, was

a circumstance of the utmost advantage to the morals and manners of the age. To this may be added the destruction of many barbarous, absurd, and superstitious dogmas, by which the people were induced to believe that crimes could be commuted for money, and dispensations purchased even for the premeditated commission of sins.'

'But perhaps the most important advantage derived from the reformation, is to be found in the great example of freedom of enquiry, which was thus exhibited to the world, and which has produced an incalculable effect on the state and condition of mankind. That liberty of opinion which was at first exercised only on religious subjects, was, by a natural and unavoidable progress, soon extended to those of a political nature. Throughout many of the kingdoms of Europe, civil and religious liberty closely accompanied each other; and its inhabitants, in adopting those measures which seemed to them necessary to secure their eternal happiness, have at least obtained those temporal advantages, which in many instances, have amply repaid them for their sacrifices and their labours.'

'That these and similar advantages, were, however, in a great degree counterbalanced by the dreadful animosities to which the reformation gave rise, as well between the reformers and the adherents to the ancient discipline, as between the different denominations of the reformed churches cannot be denied; and the annals of Europe exhibit a dreadful picture of war, desolation and massacre, occasioned by the various struggles of the contending parties, for the defence or the establishment of their respective opinions. Whoever adverts to the cruelties exercised on the Anabaptists, the Socinians, and various other sects of Christians, who differ in some abstruse or controverted points from the established churches; whoever surveys the criminal code of the Lutheran and Calvinistic nations of Europe, and observes the punishments denounced against those who may dare to dissent, although upon the sincerest conviction, from the established creed, and considers the dangers to which they are exposed in some countries, and the disabilities by which they are stigmatised and oppressed in others, must admit that the important object, which the friends and promoters of rational liberty had in view, has hitherto been but imperfectly accomplished, and that the human mind, a slave in all ages, has rather changed its master, than freed itself from its servitude." pp. 58—61.

The reader, from the tenor of several of these remarks, will probably not find it difficult to ascertain the religious sentiments of Mr. R. and will therefore the more easily account for the particular shade and colouring, which he has contrived to give to this controversy.

On a general view of Mr. R.'s work, perhaps every one will allow that he possesses a peculiar facility in developing character, and when his mind is not warped by religious antipathies or partialities his decisions seem deserving of the greatest credit. He never fails, in appreciating personal merit, to pay great attention to the channel through which praise or blame is conveyed, and by impartially comparing evidence he will seldom be thought to be at a great distance from truth. Perhaps

haps the character of Machiavel has never been better drawn than in the following observations of Mr. R., and no one will deny that he has grafted upon it some very just and important political truths.

‘Taking it then for granted, that Machiavelli has in his political works fairly represented his own sentiments, how are his merits to be appreciated? Machiavelli was an acute man; but not a great man. He could minutely trace a political intrigue through all its ramifications, but he could not elevate his views, to perceive that true policy and sound morality are inseparably united, and that every fraudulent attempt is then most unfortunate, when it is crowned with success. To obtain a political end by the violation of public faith, is a stratagem that requires no great talents, but which will not bear to be frequently repeated. Like the tricks of a juggler, the petty routine of these operations is quickly understood, and the operator himself is soon on a level with the rest of mankind. Those who like Machiavelli have examined human conduct only in detail, must ever be at a loss to reconcile the discordant facts, and to distinguish the complicated relations of public and national concerns. It is only by tracing them up to some common source, and adjusting them by some certain standard, that past events can ever be converted into proper rules of future conduct. To recall the examples of ancient and modern history for the imitation of future times, is a mode of instruction, which, without proper limitations and precautions, will often be found highly dangerous. Such is the variety in human affairs, that in no two instances, are the circumstances in all respects alike, and on that account, experience without principles must ever be a fallacious guide. To close our eyes to the examples of past ages, would indeed be absurd, but to regulate our conduct by them, without bringing them to their proper test, would be still more so. With these considerations the works of Machiavelli may be read with advantage, and his errors may, perhaps, prove no less instructive than his excellencies.’

From the foregoing strictures our opinion of the work before us will be easily collected. No period of history more interesting, than that which Mr. Roscoe has selected, can well be conceived; nor do we believe that many could be found equally qualified with our author to do it justice. His patience in research must have been unwearied, and the matter with which he has furnished his readers is abundant, important, and, in a great measure, original. His documents are collected from the most authentic sources, from rare books, and from unpublished manuscripts. Many circumstances and characters, which other historians have either overlooked or slightly touched upon, assume an interesting prominence in Mr. R.'s work; many things, which were before doubtful or obscure, are here elucidated and determined. In the different appendices, the learned and curious will find abundant gratification and improvement: and will frequently have recourse to Roscoe for
infor-

information, which they would seek in vain from other quarters. The language is perspicuous and classical, and the typography beautiful and correct. Upon the whole we feel greatly indebted to Mr. R. for the pleasure and profit we have received from the perusal of the life and pontificate of Leo X. If in a work of such magnitude, and comprehending such a variety of subjects, we have sometimes seen reason to differ from Mr. R. this is no more than might naturally be expected. When we have most differed, it has been on subjects connected with religion: here we have often taken the liberty of stating our objections, and have very often felt disapprobation, where we have not expressed it. We nevertheless sincerely congratulate the public on this very elaborate and masterly performance; and we take our leave of it, by assuring those of our readers, who felt interested in the memoirs of Lorenzo de Medici, that they will not regret the time employed in perusing the history of his son.

Art. VIII. *Charges, and Extracts of Charges, on Moral and Religious Subjects*; delivered at sundry times, by the Honourable Jacob Rush, President of the Third District of the Court of Common Pleas and Quarter Sessions for the State of Pennsylvania;—with a recommendation, by the Reverend Clergy of the Presbyterian Church, in the City of Philadelphia:—to which is annexed, the Act of the Legislature of the State of Pennsylvania, respecting Vice and Immorality. Printed at Philadelphia, and re-printed at New York: Sold by Burditt, London. 12mo. pp. 183, price 3s.

IN addition to the intrinsic value of a publication, the name character and situation of its author, the recommendation of judicious and eminent persons, the subjects discussed, and the occasion of discussing them, may be considered as various causes of exciting a general attention. We are happy in saying that the influence of those causes are combined to render the volume before us peculiarly interesting. The fame of the honorable J. Rush, (a Judge in the State of Pennsylvania) has long since crossed the Atlantic, and his character has become the admiration of the friends of religion and morality in Britain as well as in America.—These charges were delivered to gentlemen of the grand jury, and some of them were published in the news-papers. A number of the Presbyterian Clergy in Philadelphia, were so impressed with “the importance of the matter they contain, and the forcible and perspicuous manner in which it is communicated,” as to take measures for the publication of the whole in a form that should be more durable, and more generally useful; and upon their solicitation the judge kindly furnished them with a complete and correct copy.

The legislative act of the State of Pennsylvania, respecting vice and immorality, might on some accounts have been better placed,

placed, at the beginning, instead of being given, as it is, at the end of the volume; for it is a kind of text, on which most of the charges are founded.

The contents of the charges &c., are as follows—Upon Human and Divine Laws—The Nature of an Oath—Patriotism—The Institution of the Sabbath—Profane Swearing—Drunkenness—Gaming—Man the Subject of Social and Moral Obligation—Letter to the Clergy of Reading—Sentence of Death passed on B. Baily—Upon Duelling.

If these subjects appear to be too common to afford matter generally interesting, we do not hesitate, to say, in the language of the Philadelphian Clergy,—

“ That they are explained and enforced in a manner that will appear to many, at once new, just, and striking; and they are peculiarly and highly estimable, as they demonstrate the connexion between the principles of religion and those of social happiness, to be necessary and indissoluble.”

We have noticed in perusing these pages a number of aphoristic sentences; and the excellent Magistrate delivers them, (especially when he speaks on the connexion between virtue and patriotism) in a tone of majestic dignity, We earnestly wish such passages as the following, to be written on the posts of our senate-houses, our gates, and above all to be impressed on the hearts of our youth. —

‘ It cannot then be denied, that the public prosperity of our land depends upon the virtue of the people; and that the practice of vice, like a cancer in the natural body, will at last extend itself to the vitals of the country, and cut off our national existence.’—‘ A man who habitually breaks any rule in the moral code of his country’ Mr. R. observes, ‘ may call himself a federalist, or an antifederalist, a republican, or a democrat,—or whatever else he pleases; it is certain he is but a pretender to the character of a Patriot:’ p. 51. ‘ Believe and forgive me—a gambling, lying, drunken, or swearing patriot, is as great a contradiction as a whoring, swearing, or drunken Christian; though in the practical estimation of the two characters mankind have made a wide difference: the hypocritical pretensions of the patriot are too often successfully played off, while those of the pretended Christian are sure to exclude him from the character.’ p. 53. ‘ Vain, and worse than vain, are laws for the preservation of government, if the people are too debauched and corrupt to execute them. If we are earnest in our wish to save our country, we must, therefore, begin by a reformation of her morals.’ p. 57.—Of Christianity he says—‘ If it does fall, it will fall like a strong man, it will pull down the pillars of government, and bury our country in the ruins.’ p. 114.

The extent of human authority to punish vice and immorality is, in our opinion, well defined and properly limited in p. 93. and p. 95.

‘On

"On the supposition that government is vested with a power of supporting and defending the laws of God, and avenging his cause, it will be impracticable to say when *they* ought to stop, or to decide what measure of punishment is adequate, to an offence against the majesty of an Infinite Being." p. 93.—'But as all morality tends, in its very nature, and by inevitable consequences, to the overthrow and ruin of society, government has a right to correct its mischievous effects in the person of the transgressor. This right of self-preservation, is the only true and genuine source of all lawful power exercised by human governments." p. 95.

We recommend to the serious consideration of British parents the following opinion respecting the relaxation of domestic authority.

"It has long been my opinion that the relaxation of domestic authority is one of the most alarming symptoms both of the degeneracy, and dangerous situation of our country. Parents and masters seem to have abandoned all controul over those that Providence has placed under their care and guardianship. They seem to be totally indifferent as to the company and hours they keep, and the places they frequent. The reins being thus thrown loose upon bad propensities, it is no wonder they take the shortest road to destruction and hasten to taverns. Depend upon it, gentlemen, it is a serious truth, though not often heard in courts of justice, that we are responsible to Heaven, not only for our own actions, but in some degree, for the actions of those who may be influenced by our example or authority." pp. 110, 111.

We would not have our readers imagine that this work contains nothing but unsupported opinions, and aphorisms. We often find the venerable author pursuing a train of argument, in which he displays closeness of thought, with great clearness and energy of writing. This observation might be peculiarly illustrated, by a syllabus of the first and last charges, but our limits forbid us to proceed; and we hope our readers will be desirous of perusing the work for themselves. We cannot, however, close the volume, till we have quoted the advice that is given for the prevention of duelling, and the sentiments of judge Rush on the Christian Doctrine of the Atonement.

"In the first place there should be an absolute and utter prohibition of all news-paper accounts of duels, which operate like wild-fire on the minds of our young people."—"In the next place—All offensive and irritating expressions, such as rogue, rascal, liar, villain, scoundrel and the like, should be made cognizable in the courts of criminal jurisdiction; and persons convicted of using them, or any other provoking language or gesture, should be punished by fine and imprisonment, at the discretion of the court." p. 161, 162.

Towards the close of the first charge we find the following important sentiments on the atonement.

"Whether contrition, gentlemen, for a crime, be extorted by the fear

fear of punishment, or to be excited by the feelings of ingenious temper; can be known only to the searcher of all hearts. In human governments, appearances may be decisive, while the heart is not the least touched: It would, therefore, be the height of absurdity, that sorrow should make atonement for offences, when we know not whether that sorrow be genuine or not.

‘But if contrition, allowing it to be sincere, for breaking the laws of any government be sufficient to avert the stroke of justice, it would be proper, in such case, for the writer to apprise the subjects of it by an open declaration, that, ‘whosoever shall be guilty of any offence shall be pardoned if he does but repent.’ Now, who does not see that this would be giving licence to men to break the laws as often as they pleased, and that such conduct would overthrow every government human and divine?

“The only effect sorrow for a crime can ever produce, is reformation, and a return to obedience: but this, in the very nature of things, can never be an atonement for past offences: it may indeed prevent the commission of more crimes, but cannot be any satisfaction for those already perpetrated. A person who has plunged himself into debt may be and often is extremely sorry for it, and possibly may avoid extravagance for the future, but surely, gentlemen, his sorrow and subsequent oeconomy will never pay off his old debts, or satisfy the demands of his creditors.”

“The utmost contrition that can be experienced is no compensation for a private injury, much less for a public offence. In the case of a man robbed or murdered, whose wretched orphans are thrown upon the mercy of the world, will it be said that the keenest pangs of sorrow the criminal can feel, will afford any satisfaction to the hopeless children? Certainly not. The punishment of vice is a debt eternally due to public justice, which can be cancelled only by the *sufferings* of the offender, or an *equivalent* accepted by a sovereign whose laws are broken.”

“In human governments, the power of dispensing with the laws in particular cases, is universally acknowledged to arise from the weakness and imperfection of all human systems. It is properly remarked by Marquis Beccaria, on Crimes and Punishments, that a perfect legislation excludes the idea of pardoning, or suspending the stroke of justice: and as the divine laws must necessarily be perfect (being the result of infinite wisdom) it clearly follows, there can be no such thing as a *complete* and total remission of the penalty where they are broken. Either the offender himself must suffer the penalty, or some other person, as a substitute: and there can be no reason why a Sovereign may not accept the vicarious sufferings of a substitute, provided the infliction of the punishment upon him will answer the great end of public justice, support the rights of government, and deter others from disobedience to the law.”

“Both human and divine laws require *suffering* as the only atonement for transgressing them. The ideas of *guilt* and *suffering*, are indissolubly associated in the human heart. The practice of all nations corroborates the reasoning now advanced; for in all ages and countries mankind have had recourse to sacrifices, in order to appease the Deity by the vicarious sufferings and blood of victims.—An unequivocal proof, that the voice of nature has uniformly demanded sufferings as the proper

atonement of guilt, and that sorrow alone is not a sufficient expiation. pp. 23—27.

The subjects introduced in this volume are common, but highly important; they are of a nature to require and to reward repeated consideration. But as a frequent recurrence of the same remarks is found generally to disgust rather than to impress us, it is very desirable that an author should possess the talent of engaging that regard by the manner of his discussions, which the subject itself may have ceased to excite. To this praise we think Mr. Rush is fully intitled; and we cordially recommend his useful performance to the attention and patronage of the public. The work is, in general, correctly as well as neatly printed; however, Sir Richard Steele is, erroneously called Sir Robert.

Art. IX. *Leslie's Inquiry into the Nature &c. of Heat.*

[Concluded from p. 189.]

WE proceed to consider the author's application of his principles, to explain the phænomena which his numerous and well-devised experiments have elicited.

It is necessary, first, to give some idea of the Construction of the instruments which were employed. These were block-tin mirrors from twelve to about fourteen inches in diameter, and with a depth of concavity from $1\frac{1}{4}$ to near $2\frac{1}{2}$ inches; block-tin hollow tubes or canisters of different sizes, of three, four, six and ten inches; one side of which was kept clean and bright, the opposite side was covered with writing paper, or painted over with lampblack, the other sides being allotted for miscellaneous service. With these was employed a sort of thermometer, than which, Mr. Leslie remarks, nothing could be more simple or commodious. In this opinion we fully concur; the philosophical world is considerably obliged to Mr. Leslie for the invention of this singularly delicate measure of heat. It is thus constructed.

Two glass tubes of unequal lengths, each terminating in a hollow ball and having their bores somewhat widened at the other ends, a small portion of sulphuric acid tinged with carmine being introduced into the ball of the longer tube, are joined together by the means of a blow-pipe, and afterwards bent into nearly the shape of the letter U, the one flexure being made just below the joining, where the small cavity facilitates the adjustment of the instrument, which, by a little dexterity, is performed by forcing with the heat of the hand a few minute globules of air from the one ball into the other. The balls are blown as equal as the eye can judge, and from four-tenths to seven-tenths of an inch in diameter. The tubes are such as are drawn for mercurial thermometers, only with wider bores; that of the short one, and to which the scale is affixed, must have an exact calibre of a fiftieth or a sixtieth of an inch; the bore of the long tube need not be so regular, but should be visibly larger, as the coloured
Liquor

liquor will then move quicker under any impression. Each leg of the instrument is from three to six inches in height, and the balls are from two to four inches apart. The lower portion of the syphon is cemented at its middle to a slender wooden pillar inserted into a round or square bottom, and such that the balls stand on a level with the centre of the speculum. A moment's attention to the construction of this instrument will satisfy us that it is affected only by the *difference* of heat in the corresponding balls, and is calculated to measure such difference with peculiar nicety. As long as both balls are of the same temperature, whatever this may be, the air contained in the one will have the same elasticity as that in the other, and consequently the intereluded coloured liquor, being thus pressed equally in opposite directions, must remain stationary. But if, for instance, the ball which holds a portion of the liquor be warmer than the other, the superior elasticity of the confined air will drive it forwards, and make it rise in the opposite branch above the zero, to an elevation proportional to the excess of elasticity or of heat. The interval between freezing and boiling water being distinguished into an hundred equal parts, called *centigrade*, each of these subdivided decimally constitute the degrees which I employ, and which, following up the same system of nomenclature, would be termed *milligrade*. pp. 9—11.

The canister being placed on a table, a few feet distant from the reflector, with its papered or blackened side directly fronting it, and the place of the corresponding focus being found by a lighted taper; the ball of the differential thermometer, called the *focal ball*, is moved to that spot, the plane of the instrument being parallel to the face of the reflector. On filling the canister with boiling water, the coloured liquor of the thermometer was seen to rise; in the space of two or three minutes it had mounted to nearly the top of the scale, and having remained a short time stationary, it slowly descended as the canister cooled. Mr. L. found this effect, in every case, exactly proportionate to the heat of the canister, or the difference of its temperature from that of the room. The experiment was found to succeed equally well with cold as with heat, for the canister being filled with ice, or with a frigorific mixture, the focal ball was chilled, and the coloured liquor consequently sunk: the effect, though in a contrary direction, being still rigorously proportional to the difference of temperature. Hence it appeared unquestionable, as Mr. Leslie observes, that some hot or cold matter actually flowed from the canister towards the reflector, and from the reflector to the focal ball.

The experiment was repeated with the following changes and results. The black side of the canister filled with boiling water being turned to the reflector, the liquor of the differential thermometer rose to 100° ; another side covered with paper being thus disposed produced an effect equal to 98° ; another side covered with a pane of crown-glass, produced an effect only equal to about 90° ; and the bright side of the canister being brought to face the reflector, the coloured liquor quickly sunk

to 12° . To produce this latter effect, it is only necessary to employ any clean metallic surface. These are the chief differences which respect the canisters.

With regard to the difference of the reflectors:—A concave mirror being employed instead of the tin reflector, the liquor rose through a small but visible space, nor was this effect increased by rubbing off the silvering from the mirror, nor by grinding its hinder surface. By coating it with Indian ink, the effect became altogether invisible, and by covering the face of the mirror with a sheet of tin-foil closely adapted to its surface, an effect was produced which exceeded ten times that of the naked mirror.

Mr. L. now advances with confidence, and seems to anticipate the triumph of his theory.

‘The facts related in this chapter will be deemed at least very curious; and viewed all together, they are calculated, I think, to affect us with surprize. Nay, they are repugnant to our first notions, and might experience contradiction, if they were not so easily verified.’

‘The power of absorbing heat, and the power of emitting it, seem always conjoined in the same degree; and this uniform conjunction clearly betrays a common origin, and discovers the evolution of a single fact, which assumes contrary but correlative aspects.—In the reflecting of heat also, we readily perceive that the very different aptitudes exhibited by different surfaces are derived from the same principle. That portion of heat only is reflected which has not been previously absorbed. Thus a coat of china ink affords no reflection perceptible because it is most absorbent of heat.’

Whatever reasonings are employed concerning the operations of Heat, the same must, with equal propriety, apply to those of Cold.

‘Do not both of them produce their distant effects by the agency of the same individual fluid, susceptible, like all matter, of every possible degree of temperature? pp. 23—25.

Various experiments are next described in which different substances were interposed as screens between the canister and reflector, the blackened surface of the canister being presented, and the screen being placed about two inches from it. A sheet of tin-foil thus disposed appeared completely to intercept the effect upon the focal ball; and the same power was found to be possessed by gold leaf: manifesting that there is an actual flow or impulsion of some corporeal substance. A pane of crown glass being substituted for the tin-foil, the thermometer rose to 20° , being one fifth of the intensity manifested when nothing was interposed. This experiment impels Mr. Leslie to the consideration—Has the fluid which is thrown from the canister any relation to light? In resolving this question Mr. Leslie reminds us that, although light permeates glass and other diaphanous substances, it yet suffers in its passage a certain degree of diminution or absorption; and that, whether light passes in a condensed

condensed or in a diffused state, it must, in either case, sustain the same proportional loss; because each particle travelling through the same range of matter, must incur the same risk of impediment. Here, then, Mr. Leslie thinks is a simple criterion by which to decide, whether the fluid, which is emitted from the heated surface, really penetrates through the glass, and thence emerging with diminished quantity, continues its course; since it would experience the same measure of absorption, four fifths of the whole, in whatever part of its transit, from the canister to the reflector, it encountered the screen. The pane of glass was therefore successively carried forwards, the effect on the focal ball proportionally diminishing, and, when it was advanced a foot before the canister, not exceeding the thirtieth part of the full effect. Hence Mr. Leslie concludes that the fluid thrown from the canister is *not*, like light, capable of permeating glass. A sheet of writing paper being substituted for the glass at the original distance of two inches from the canister, an effect was produced nearly equal to the fourth part of that which was produced without the screen.

The following experiment being considered by Mr. Leslie as particularly illustrative of his opinion, we deliver it at length, together with the inference which he deduces from it.

'Select two panes of crown-glass as flat and smooth as possible, and coat one side of each with tinfoil, by means of a little gum-water. Thus prepared, and the apparatus put in order, join those panes together with their tin surfaces in contact, and attach them to the frame of the screen; the focal ball will receive an impression equal to about 18 degrees. Invert the panes of glass, placing them with the tin coatings outmost: the liquor of the differential thermometer will now sink back again to the beginning of the scale.

Such is the *experimentum crucis*. It establishes beautifully and, I think, beyond the power of contradiction, the simple theory to which we have been led by a close train of induction. In both cases the obstacle presented, or the compound screen, is absolutely the same. If the effects in the focus of the reflector were produced by some subtle emanation capable of permeating solid substances, how could such a singular contrast obtain? It seems impossible to elude the force of this argument.'

pp. 35—36.

Admiring, as we do, the excellence and simplicity of Mr. Leslie's apparatus, the felicity of his experiments, and the acuteness of his reasoning, we are yet unable to admit all the points of his theory. Indeed when we reflect on the general adoption which his theory has experienced, and the high authority by which it has been sanctioned, we venture not without reluctance to entertain a suspicion of its solidity. But the sixth and seventh experiments have excited doubts, which we have not been able to remove. Nothing offered by Mr. Leslie satisfactorily explains to us, how such a difference could have arisen, as that which

he observed, with a screen of tinfoil, and of crown glass respectively. In the former case, no visible effect was perceived; but in the latter a fifth part of the full effect was produced. That some substances had been transmitted through the glass was therefore a conclusion which fair reasoning would directly form, and the conjecture that these substances were heat and light seemed consonant with known facts. But Mr. Leslie is of opinion that it is proved by that experiment, in which the pane of glass is moved forward to a greater distance from the heated canister, that the fluid thrown from the canister is not, like light capable of permeating glass, since so great an effect is not produced, as when the glass was near to the canister. But in this experiment, when the pane of glass was placed, one foot distant from the canister, and two feet from the reflector, a thirtieth part of the full effect upon the focal ball of the thermometer was then observable; when if, instead of glass, any perfectly opaque substance had been employed, no visible effect would have been produced.

To us it appears highly probable, at least, that light exerts a much more powerful influence, in the production of the phenomena occurring in Mr. L's experiments, than he is disposed to allow. Common observation has taught, that the light of the sun brings with it heat also, and the experiments of Dr. Herschell, slighted by Mr. Leslie, but confirmed by Sir Henry Englefield and M. Ritter, shew the co-existence of caloric with light, in a sun-beam. Now without attempting to discover the mode of union, by which light and caloric are combined; or presuming to determine whether light, like other elastic fluids, gives out a quantity of caloric, on its assuming a more solid form, as seems to be proved by the heat made sensible upon the plentiful absorption of light by a dark surface, we will venture to assert, that light, like other elastic fluids, may suffer changes of temperature, from the influence of caloric. No incongruity therefore appears in the suppositions, that the light emitted by any body will possess a degree of temperature, proportioned to the quantity of caloric which that body discharges; and that the *fascis* of rays proceeding from the surface of that body, when converged to a focus, may manifest the degree of temperature it has acquired, by its influence on an instrument so delicate as the differential thermometer of Mr. Leslie. We have not observed any of the phenomena produced by Mr. Leslie's experiments which might not be explained, at least as well, on these principles, as on those which he has aimed to establish. His experiments with the pane of glass, (Exp. 6 & 7.) exactly accord, in supporting our opinion, with the well known fact, that if a pane of glass be interposed between the fire and the face, no heat will be perceived; but if the glass be held there,
until

until it has itself derived an increase of temperature, then not only will the light pass through, but a glow of heat will be felt on the face; shewing, either that light and caloric separately pass through, or that the light is united and surcharged with caloric, derived in part directly from the fire, and, in part, from the heated glass, through which it passes. The value of these observations will be easily appreciated, by making almost any of Mr. Leslie's experiments, in a dark room; the light employed to shew the effect on the thermometer being so confined, as to prevent its falling on either the canister or reflector: should the thermometer under these circumstances, be affected, to the same degree as when the room was not darkened, we shall no longer contend for the agency of the surrounding light.

The observations on the refrigeration of bodies are exceedingly curious and interesting, the results being in several instances very different from what we should have expected.

By the application of the principle on which the differential thermometer had been constructed, Mr. Leslie was enabled to form an instrument of extraordinary delicacy, which he considers as well adapted to the mensuration of light. As in the differential thermometer, so in this instrument named by its inventor, the *Photometer*, its extraordinary susceptibility of impression depends on the influence of two counteracting balls: one of which in this instrument is left naked and pellucid, and the other is rendered black and opaque. The accession of heat, during any given time, Mr. Leslie considers, is evidently as the number of lucid particles that are absorbed by the black ball.

It is evident that, agreeable to the generally received opinions respecting light and caloric, this instrument should rather be considered merely as a calorimeter, or an instrument for measuring the *caloric* which is blended with light. This instrument indeed, seems to furnish very strong proof of the propriety of the inferences made by Dr Herschell from his well known experiments. But Mr. Leslie, contending that light and heat are only different states of the same substance, supposes this instrument to yield a correct measure of the quantity of light itself; heat, according to his theory, being only light in the state of combination with bodies, and light being the same subtile matter projected with extreme celerity. The *Photometer* gives the measure of the quantity of heat formed by the light combining with the darkened ball of the instrument; whilst the differential thermometer is supposed to measure the same subtile matter, projected with that celerity which is assumed by our author to constitute light. But it should be considered, that in no one of the experiments with the heated canisters and reflectors, is the emission of light from the heated body made manifest, although this subtile matter is then supposed to undergo that rapid projection on which its appearance under the form

of light is said to depend. A fluid is indeed propelled, which possessing reflexivity is made to converge: but we cannot conceive this to be light, liberated from a state of combination, or to depend on certain oscillations or vibratory impressions excited in the ambient air: we should rather suspect it to be the light of the room, heated at the surface of the canister, and determined to a focus by the reflector.

The Photometer by no means appears to be an accurate measure of light. As a proof of this, we need only observe, that the light of a wax candle, at two inches distance, produced an effect of 6 degrees; the dull reddish light of a coal fire produced 8 degrees. Now it is sufficiently evident that, in the intensity and quantity of light emitted, the latter is far superior to the former. Again, the light of the moon, we know perfectly well, is at least as good, for the purposes of reading or writing, as that of a dull coal fire. But the action of the moon's rays on the Photometer was absolutely imperceptible, even when concentrated in the focus of a large burning glass. It is for Mr. Leslie to say how these facts demonstrate the identity of heat and light. He endeavours to account for the debility of the moon's rays, by estimating the quantity of light she reflects, which he considers as 150,000 times weaker than that of the sun at the same altitude; and by reviving a curious conjecture, to be found in Riccioli's *Almagestum Novum*, respecting the phosphorescent property of the lunar surface. On the contrary, the moon, we think, may have the power of reflecting a great deal of light, while it absorbs the heat with which it was charged; and, if the moon be habitable, something of this sort might be expected to take place.

In the twentieth chapter, Mr. L. observes that his *Photometer* is calculated to give us correct notions on a variety of interesting subjects, and to assist in the prosecution of several philosophical inquiries.

We shall mention a few of the results obtained by this elegant contrivance. In lat. 56° , the direct impression of the sun at noon in summer amounts to 90 degrees; at the altitude of 17° , it is reduced to the half, and at 3° above the horizon the whole effect exceeds not one degree. The greatest force in the depth of winter measures only 25.—It requires about 2 degrees of light to enable one to read or write with pleasure. The Photometer placed, in a winter day, on newly-ploughed ground, on russet grass, on sand, and on snow; indicated 24, 30, 33, 44. respectively. Thus snow nearly doubles the impression of the incident light, by a copious reflection; and hence is disproved, according to Mr. L., the idea of its possessing a phosphorescent quality. The photometer ascertains the various degrees of transparency, as well as the amount of reflection. Of 100 parts of incident
light,

light, cambric admits 80, if wetted, 93: vellum paper 49, thin post 62; if oiled 80, and 86.—We could wish that some trials were made on diaphanous substances previously heated to a determinate degree. We have no doubt that the effect of lunar light would be increased, and that of solar light diminished, by the intervention of hot and cold media respectively.

We do not perceive that any experiments have been made on the effect of *plain reflectors* on the Photometer. We should apprehend, that a difference would appear between the *first* ap-pulse of light on the photometer, (whether from a *reflecting*, or through a *transparent*, substance,) and its influence after these substances had become saturated with heat. In our preceding remarks we have confined our references to Mr. L's own experiments: to have followed them practically would have required as much time from us as they did from him; and even to refer to all the known experiments which have a relation to the question would have rendered this article very voluminous. One familiar experiment already alluded to, we think it right again to notice. A pane of glass, placed between the face and the fire, completely intercepts the heat, though it transmits the light undiminished; in a short time the glass becomes heated, and the heat passing through it sensibly affects the face. In the first instance, the heated light appears to lose its temperature in consequence of parting with its caloric to the colder glass; afterwards, the glass having acquired a similar temperature, it passes through with little diminution of heat.

The following fact is also well known. A glass mirror, held before the fire, reflects *no heat*; while a metallic mirror reflects it in considerable quantity. Is not the caloric of the heated light detained during the transmission of the light through the glass of the mirror in its passage to and from the reflecting surface? and does not the heated light, in the other case, preserve its heat in consequence of not passing through any cold dense medium? In confirmation of this supposition we must add, that the glass mirror at length becomes heated, while the temperature of the metallic mirror, which is but little absorbent, is scarcely at all affected. A little attention to these experiments will, we trust, render the identity of heat and light very problematical; and also shew, perhaps that several of Mr. L's experiments will bear very different explanations from those which he has adopted.

We cannot close this article without expressing our sense of the obligation which Mr. Leslie has conferred on the scientific world, by his labours and ingenuity; and our confident hope, that instruments so excellently adapted to the objects of inquiry will shortly prove a clue to the most important and interesting discoveries.

A warm

*. * A warm contest has arisen at Edinburgh in consequence of a note inserted at the end of Mr. L.'s volume, which applauds, without qualification, Mr. Hume's Essay on Necessary Connection. On this ground Mr. L.'s election to the Mathematical Chair at Edinburgh was strongly opposed by the clergy. Mr. D. Stewart and Mr. Playfair, particularly, have accused the ministers of Edinburgh of conspiring to engross to themselves the various Professorships; and a similar charge has been retorted upon the accusers. It appears that the various laws requiring subscription to the national confession of faith, have been, for half a century, disregarded by the professors; the Presbytery are now determined to enforce these regulations. The question, therefore, assumes a very serious aspect; the parties too it are at issue on positive facts, and the paper war, we perceive, rages with unremitted ardour. We shall not attempt to furnish a view of this controversy, till the pleadings on both sides are brought to a termination.

Art. X. *A History of the College of Arms, and the Lives of all the Kings, Herald, and Pursuivants, from the reign of Richard III. Founder of the College, until the present Time. With a Preliminary Dissertation relative to the different Orders in England, particularly the Gentry, since the Norman Conquest. By the Rev. Mark Noble, F.A.S. of L. and E. Rector of Barming, in Kent, and Domestic Chaplain to George, Earl of Leicester.* 4to. pp. 449. Price 1l. 11s. 6d. Debrett and Egerton. 1804.

LITERARY research has lately included the most prominent subjects in every Science. Hence, it may excite surprise, that the History of the College of Arms was not added, at an earlier date, to the number of topographic productions. The delay may, perhaps, partly be ascribed to detached accounts of it, which appear in congenial works of great celebrity. It may, also, have been occasioned in some degree, by the length of time since the present production was announced, as it would naturally preclude others from undertaking the work, in which a writer of such acknowledged talents as Mr. Noble was known to be engaged. His labours are at last before us; and in a general view, we consider him as being entitled to the acknowledgements of the learned, for the persevering assiduity displayed in his collection and arrangement.

The work is (with permission) inscribed, very properly, to his Majesty. In a preface the author states his plan, and explains the utility of his production; acknowledging, also, his obligations to various gentlemen from whom he has derived assistance, especially to the present officers of the College of Arms, to whose curious and valuable library he had free access. A list of authorities next appears, including MS. and topographical works.

The history is introduced by a dissertation of 44 pages on the state of society, and the rise of families, since the Norman conquest;

quest; as a proper preliminary, in the opinion of the author, to elucidate the subsequent part of the work. The statement appears to be generally accurate; though not without many *positive* decisions on the dubious and contested points of our history. These are not the only instances of dogmatism, which, we conceive, might as well have been omitted. This dissertation, comprising a period of more than seven centuries, after a just eulogium on the many virtues which form the character of our beloved sovereign, concludes with describing the present state of the British empire.

‘ During the period I have noticed, containing more than seven centuries, vast changes have been insensibly wrought. Our religion, our laws, customs, manners, have been altered; our monarchs are not absolute, like the Norman Kings; nor our nobility terrific to the sovereign, and oppressive to the people, as they were in the reigns of the Plantagenets. The lesser barons, become the great commoners, with the principal inhabitants of our cities and boroughs, form a middle class: these, representing the great mass of the people in parliament, make the base of the column, terminating in a point, surmounted with a crown. Thus our constitution, the work of ages, is the pride of our own, the envy of other countries. It affords a liberty universally diffused; such as no nation, ancient or modern, ever knew. We have privileged orders: we prize them as excellent incitements to glory: they are attainable by all who can merit them. Nothing can so well prove the excellence of the British constitution as the progressive, since the revolution, though rapid increase of population. William I. found in England about two millions of inhabitants: there are now more than fourteen, it is supposed. For ages she had been the prey of every lawless foe: Romans, Saxons, Danes, and Normans, had each subdued her. What is the difference now? She awes the mightiest empires. How many millions give a willing submission to her sceptre:—In how many languages is his Majesty addressed as a sovereign! Whithersoever a Briton turns his eyes upon the globe, he sees reason to exult in his country's greatness, wealth, and fame. The sea is, as it were, exclusively his own: there the British navy rides triumphant. These favoured islands are alike the seat of arms, of arts, and of commerce. So long as we retain our religion and our laws, our public integrity and private virtues, we may, with humble confidence, trust that we shall never sink to the defenceless state from which we have so long emerged, (*emerged*) to be placed amongst the most honourable of the earth.’ pp. 43, 44.

Mr. Noble must excuse us if we express some disappointment, when perusing the history which forms the body of his work, in being referred to other authors, such as Spelman, Weaver, Anstis, Edmonson, &c. for accounts which should certainly have been introduced here, according to the professions of the title-page. He appears, indeed, to have narrowed his plan; for he afterwards informs us, that he only designs “to give the successions of the different kings, heralds, and pursuivants, since their incorporation
tion

tion by Richard III. with the most authentic memorials of them interspersed with remarks relative to the Society." But, desirable as this information certainly is, it cannot be thought satisfactory in a professed "*History of the College of Arms.*"

The history is divided into parts, corresponding with the several reigns from Richard III. inclusive, to the present; and it recounts the degree of patronage which the college has experienced under each of our monarchs; including the attendances of its officers, at home and abroad, on professional occasions. The reader will here receive much information and instruction, and we consider this part of the work as very creditable to the author. A list of the officers of the College is annexed to each reign, under their respective departments. Of these, an historical account is given, with the exception of about twenty-five, in the whole; exclusive of the occasional heralds, and pursuivants extraordinary. Of the officers thus excluded from biographical fame, Mr. Noble, we imagine, could not find any vestiges; nor many, indeed, of some of those whom he has recorded, beyond their nominal existence in the parochial volume, "where," as Pope observes, "to be born and die, makes all the history."

Biographical memoirs, and genealogies, our limits prevent us from extracting. For these we must refer to the volume itself; and can only gratify our readers with a short account of the collegiate residences of the officers, from their earliest incorporation; previously, however, expressing our concern that this article has not formed a detached and more considerable portion of the work.

' As Charles VI., in the year 1406, had incorporated the heralds in France, Richard III., following his example, gave his officers of arms a charter of incorporation, by the name of the College of Heralds, and granted them many privileges, making them free from subsidies and tolls, with exemption from all troublesome offices. His majesty also, by his letters patent, dated at Westminster, March 2, 1483-4, granted to John Writh, *alias* Garter, principal king of Englishmen, a large mansion called Cole-Herbert, standing in the parish of All Saints the Little, in the city of London, to him and his successors for ever. This house had long been the residence of the princes of the blood, the nobility, and the highest gentry. It was conveyed in these words: "one messuage, with the appurtenances, in London, in the parish of All Saints, called Pulteney's Inn, or Cold Harbore, to the use of twelve the most principal and approved of them, the heralds for the time being, for ever, without compte, or any other thing thereof, to us or to our heirs, to be given or paid." A chaplain was appointed, with an annual stipend of twenty pounds, who was directed to pray for the good estate of King Richard, Ann his Queen, and Edward their son, during their lives, and for their souls after death.

Stow calls it Cole Herbert, Maitland and Mr. Pennant Cold Harbour, anciently Coldherbergh: "it was a right fair, and stately house." Sir John Poulteney built it in the reign of Edward III., who had been lord mayor

mayor of London four times; whence it was called Poulteney's Inn, which it long retained after it had gone into other hands. He gave it, with the adjoining wharf to Humphrey de Bohun, Earl of Hereford and Essex: the Earl of Arundel became possessed of it by marrying that nobleman's niece. In the year 1397, it belonged to John Holland, Duke of Exeter and Earl of Huntingdon, who here magnificently feasted his half-brother, Richard II. In the next year it passed to Edmond of Langley, Earl of Cambridge: it came thence to the Crown. Henry IV. by his patent, dated March 18, 1410, granted it to his son Henry, Prince of Wales. Henry VI. in his 22d year, conveyed it to John Holland, Duke of Exeter, whose son Henry being a Lancastrian lost it, by attainure of parliament. Edward IV, kept it in his hands, and at Richards III.'s accession it was in the Crown.

When Richard III. fell at Bosworth, all his acts were rendered null, his grants cancelled, and himself declared a tyrant and usurper. Richard, with great and splendid talents, mixed qualities that but too justly merit those epithets. The heralds had a double loss. The earl marshal, the Duke of Norfolk, likewise lost his life with his royal master, at whose request this grant of Cole Herbert had been made. It was in vain that they pleaded having performed the duties enjoined them. The grant was declared void, and the officers at arms were ordered to remove. Garter claimed it in his private capacity. How long he kept possession does not appear; but in the reign of Henry VIII. it was given to Bishop Tunstal to reside in, that monarch having seized Durham Place, the town residence of the prelatial palatines. It was then given to the Earls of Shrewsbury, one of whom, in Stow's time, took down the ancient edifice, and erected upon its scite a number of small tenements let out at great rents.

The heralds being obliged to quit their college, retired to our Lady of Rounceval, or Ronceval, near Charing-cross, which had been a cell to the priory of Rouncevaux, in Navarre, founded by William Marshal, Earl of Pembroke, in the reign of Henry III. and suppressed by Henry V. amongst the alien priories, but had been rebuilt by Edward IV., who settled a fraternity in it: the cell stood upon part of the scite of Northumberland-house. The heralds having no claim to it, they were only there upon sufferance of the Crown, until Edward VI. granted the scite of it to Sir Thomas Cawarden. I have placed these circumstances here, as connected with the history of the Herald's College. pp. 54.—56.

From this period the officers of the College of Arms, appear to have had their residence in the court. Edward VI. indeed intended to gratify them with a collegiate mansion, but his premature death defeated this munificent design. Mary, however, realized his intentions, in granting them Derby House, on the same spot with the present College. This was destroyed "in the great fire of London, in the reign of Charles II. It was rebuilt with brick, in a very handsome manner, after a design by Sir Christopher Wren, is still the residence of the officers of arms, and the depository of their valuable collections, which are as useful as they are curious. Here, too, they hold, on the first

Thursday in every month, their meetings, called chapters, where all affairs are determined by a majority of voices of the kings and heralds, each of the former having two voices: they meet oftener, when necessary. One of the heralds, and one pursuivant attend daily in the public office, according to rotation. There are belonging to the College, a register, a treasurer, and a messenger, with two watermen having badges." p. 150.

In the return made to the inquiry of a Select Committee of the House of Commons, into the state of the public records of this kingdom, in 1800, the building is represented as being in a truly hazardous state.

• A sugar-house immediately adjoins the library; there is no party-wall between the buildings, and the timbers of the sugar-house are actually inserted in the walls of the College. When the room which is now, and ever has been, the library, was first appropriated to that purpose, there was ample accommodation for the number of books; but that number has increased so much in the space of 130 years, that the library has long since been found too small to contain the whole; and some hundreds of volumes are now in presses in the hall, where they are subject to great injury from damp, &c." Appendix p. xlii.

A parliamentary attention to these evils, we anxiously hope, will be paid, as soon as pacific leisure will allow it; that our countrymen may provide a 'hortus,' where the records of the laurels reaped so gloriously for ages in the field, may be preserved from the ravages of time.

To the eulogium which the author pays to the late 'amiable, and accomplished herald, John Charles Brooke, Esq.' we cordially assent, having ourselves been honoured with his acquaintance. In mentioning this respected name, it is impossible not to heave a sigh at the recollection of the melancholy manner, in which he and his friend Pinto, York Herald, met an untimely death, while attempting to press into the Haymarket Theatre, on the 3d of February, 1794. That affection for their Majesties, which was conspicuous in their characters, prompted them to incur the danger which unhappily proved fatal. The admonition conveyed by the catastrophe is not, on that account, the less solemn; and we regret that the reverend author has restrained those reflections which must have arisen in his mind, and which, in our opinion, would have been more appropriate than the remarks he has given us.

An Appendix of 44 pages, contains records and other instruments which could not well be inserted in the body of the work.

Fidelity to the public now assigns to us the truly painful yet necessary task, of censuring the numerous violations of grammar, which discredit a work especially designed for the learned; and which was under compilation during a space of thirteen years!

However,

However *unheraldic* it might have been, Mr. Noble should at least have favoured his readers with a faithful table of *errata*, in addition to the few genealogical mistakes he has noticed at the bottom of their respective pages. Besides sentences embarrassed so as to be nearly unintelligible, we find false concords, relatives without antecedents, and other inaccuracies scattered throughout the work, from the preface itself, in the first line of which *began* appears instead of *begun*. We are incapable of ascertaining errors in the pedigrees, being reviewers, and not heralds. But we are competent to correct the mistakes of Captain Gostlin, in his account of the celebrated Mr. Grose, Richmond. (pp. 434.) We state, from sources the most authentic, that Francis Grose, Esq. came into England from the Canton of Berne, in Switzerland, was an eminent jeweller in Broad-street, London, and was honoured with making the crown of state for the coronation of George II. By Anne, daughter of Thomas Bennett, he had Francis Grose, Esq. the above herald; John Henry Grose, Esq. author of the voyage to the East Indies; Daniel Grose, Esq. a captain in the royal regiment of artillery; Jacob Grose, Esq. deputy lieutenant for the county of Hants; and Anne, first married to Captain Mathison, of the Panther man of war, and afterwards to Thomas Waterhouse, Esq. one of his majesty's justices of the peace for the county of Surrey. Francis Grose, Esq. had a son, the present Major General Grose; and the above John Henry Grose, Esq. was father of the Rev. John Grose, A.M. F.A.S. and Rector of Netteswell, in Essex, author of a volume of Ethics, and three volumes of Sermons; and the above Daniel Grose, Esq. was father of lieutenant Daniel Grose. Edward Grose, Esq. of Threadneedle-street, and Sir Nash Grose, Justice of the King's Bench, were of a different family.

Though it cannot consistently be classed with the *errata*, yet we consider Mr. Noble, in his laudable zeal for the heraldic officers, to be inaccurate in asserting that "every order of men are now paid according to the present value of the precious metals." (p. 406.) In this statement he has strangely overlooked his *professional brethren* of the *stipendiary* class. We entirely concur in his judicious remark, 'that, to excel in any profession, the mind ought to be *at ease*, which is incompatible with a narrow, a very circumscribed income.' Highly as we respect the officers of the College of Arms, and sincerely as we wish their salaries were more adequate to their talents, we cannot but look with greater concern to the hardships of so large a part of that body of men, whose instructions direct us to aspire to *unfading honours*, and to have our names registered in the book of Life!

Art. XI. *The Power of Religion in the Mind, in Retirement, Affliction, and at the approach of Death, exemplified in the Testimonies and Experience of Persons distinguished by their greatness, learning, or virtue.* By Lindley Murray, 12th Edition, improved.—12mo. pp. 286. price 3s. 6d. bound.—Longman and Co. Darton and Harvey. 1805.

THIS judicious biographical selection is already too well known, to stand in need of our recommendation; but we nevertheless avail ourselves of a corrected and augmented addition, to add our approbation, to that which it has justly received from the most respectable classes of the public.

Youth, vain and voluptuous, carried down the stream of fashion, or buoyed up on the surface of conceit, is apt to despise religion, as the dream of enthusiasm, if not as the fabrication of imposture. To the inexperienced, and the superficial, is here presented, the united evidence of many among the greatest and noblest of mankind, to the reality and necessity of heart-felt piety. That their witness, in some cases, appears to have been tardily and reluctantly borne, is so far from lessening its force, that it calls the more loudly for a serious and timely attention to the “things that make for our peace.” Such instances are very properly interspersed with those of persons in humbler stations, but of more profound and exalted devotion. Few of these, probably, are new to the greater part of our readers; but the manner in which they are stated and combined, in this volume, conduces to give them at the same time an air of novelty, and an accession of interest.

The most valuable addition to the present impression, is an account of the eminent and excellent Haller. The language is in several places improved. It is with deference to the author's acknowledged grammatical attainments, that we suggest a hint, whether it would not be a farther amendment, to make some slight alterations in those sentences which begin with conjunctions? To us it appears, also, inconsistent, that, after being introduced to a few heathen philosophers and Jewish writers, we should be transported into the midst of the Christian church, without taking any notice of those unparalleled proofs of the *power of Religion*, which are exhibited in the New Testament. If the splendour of the Sun of Righteousness,” though shrouded in humanity, be esteemed too dazzling for general contemplation, would not the martyrdom of Stephen, the preservation of Peter and John, and the labours and afflictions of Paul, afford patterns of Christian virtue, of the greatest utility? We are aware, that reasons may be assigned for stopping short of such testimonies: but we recommend it to the worthy author,

to reconsider them, in the prospect of another edition; and if he judges it inexpedient to cite *apostolic* authority, to reflect, whether he should not, in that case, limit the scope of his work to the period *subsequent* to the promulgation of the gospel.

The price affixed to this neat and comprehensive volume, demonstrates, that Mr. M. aims to extend its usefulness, by its *cheapness*. In paper and print, as well as in size, his book is not inferior to many that are published at twice the cost.

Art. XII. *A Summary of Modern Geography.* For the Use of Schools Third Edition. 12mo. pp 200 price 3s. 6d. Mawman, Cadell and Davies. 1804.

Art. XIII. *Classical Geography*, being the Second Part of a Summary of Geography, Ancient and Modern. A new and improved Edition 12mo. pp. 250. price 3. 6d. *ib.* 1805.

THESE compends, as we are informed by advertisements prefixed to them, were originally drawn up for the use of Dr. Thomson's school at Kensington. They are, in many respects, well adapted to the use of schools; especially the *Classical* part, which is called the second, seemingly because designed for the higher forms. Not having seen any former edition of either of these volumes, we cannot judge of the improvements, which have been made in them: but Geography is so fluctuating a science, especially in the present turbulent state of the world, that there always remains room for amendment in works on the subject; and more vigilance and exertion are requisite, to keep pace with terrestrial changes, than authors usually seem disposed to bestow on new editions of their works. Thus in the *Modern* part of the work before us, we find Poland still ranked as a kingdom, and even its mode of government referred to by way of elucidation; Switzerland is made still to retain its old constitution and divisions: the Netherlands, Savoy, &c. are still separated from France; and the Jansensits are still chief Sectaries among the Roman Catholics. Mistakes in names of places occur too frequently. The little knowledge which boys acquire, or *can* acquire, from books of this kind, ought to be correct.

As the *Modern* part is hardly *new* enough, so the *Classical* part does not appear to us sufficiently *antique*. We do not blame the author for making ample use of Ptolemy; but, in order to render the book serviceable to pupils who are reading the best antient poets and historians, the divisions of countries, and the names of places should have been traced upward as high as possible, from a system comparatively so late.

In this volume, quotations from Latin and Greek writers, that tend, in some measure, to illustrate the countries described,

are occasionally introduced. We are informed, that they "are offered only as hints to the classical teacher, for exercising the recollection of his pupils, and illustrating the subject by means of their collateral studies." Of these hints, so far as they go, we fully approve: but as Geography is now very generally taught in schools, we wish the instructions that are given, to assume a more systematic form, and to acquire more solidity, than can commonly be attributed to them. A school book on Geography should serve as a syllabus of well digested lectures on the science; and instead of incidental quotations from the classics, full references should be given to all those antient writers, who have described the countries under consideration. It could not, indeed, be expected, that every pupil would make the utmost use of such references: but to young men who thirst for genuine knowledge, it would afford a high gratification, and an incalculable advantage; while it would teach the superficial, that in order to get at the kernel of science, they must crack the shell.

In a few instances, we have observed inaccuracy of statement in *this* part of the work. *Britannia prima* is said p. 6. to lie *between* the Severn and the Thames, instead of being *bounded by* those rivers. From p. 27. a school-boy must have supposed that the Roman province in Gaul was unknown to Julius Cæsar, if he had not read, in the Commentaries, so much of *provincia nostra*: at p. 206., we are told, that Bagdat and Seleucia are the same: whereas, the seat of the latter was, doubtless, that of the ruins of *Tachtkesra*, twenty miles lower on the left bank of the Tigris, as *Cauré*, on the opposite side of that river, if examined, will probably appear to be the remains of Ctesiphon. The latter place is said to have been built by the Parthian princes, with a view of *weakening* Seleucia; which we apprehend to be no more true, than that Westminster was built with a view of weakening the City of London. Strabo, lib. 16. affirms that the Parthian monarchs wintered at Ctesiphon, in order to *spare* Seleucia; lest the citizens should be oppressed by the military retainers of the court.

The importance of *accuracy* in abridgements, that are designed for the use of those who cannot judge for themselves, has prompted us to take notice of these defects: but we do not consider them as derogating essentially from the general merit of these volumes, which may be characterized as comprising much useful matter arranged with suitable perspicuity.

Art. XIV. *The Horrors of Negro Slavery; existing in our West Indian Islands, irrefragably demonstrated from Official Documents, recently presented to the House of Commons.* pp. 36. price 1s. Hatchard. 1805:

HORRORS indeed! If it were possible for us to doubt of the necessity of abolishing this infernal traffic, the facts disclosed in the communications from Lord Seaforth, the Governor of Barbadoes, to Lord Hobart, would be fully sufficient to remove our hesitation. Horrible as is the following authentic and corroborated statement, we insert it, to enhance, if possible, the detestation in which the slave-trade, is held by multitudes of our countrymen.

‘Howell, a butcher, living in St. Joseph’s parish, is the wretch *who murdered the slave for letting his wife out of confinement. The circumstances of this horrid barbarity are almost too shocking to be related. On discovering the poor creature had been instrumental to his wife’s escape, he obliged her to put her tongue through a hole in the board, to which he fastened it on the opposite side with a fork, and leaving her in that situation for some time, he afterwards drew out her tongue by the roots.*’ p. 11.

The important assertion of Governor Prevost, in answer to the queries of Lord Camden, that ‘the act of the legislature, (of Dominica) intituled, ‘An Act for the Encouragement, Protection, and better Government of Slaves,’ *appears to have been considered, from the day it was passed until this hour, as a POLITICAL MEASURE to avert the interference of the mother country in the management of slaves,*’ affords a decisive proof that measures of palliation will ever be unavailing. A price is still put upon human blood! a Negro may still be murdered, at the rate of eleven pounds four shillings!

The concluding pages of this short, but able pamphlet, are devoted to a satisfactory refutation of the views and assertions contained in the Report of the Assembly of Jamaica.

Art. XV. *The Secret History of the Court and Cabinet of Saint Cloud; in a series of Letters written in 1805.* 3 vols. 12mo. pp. 1006. price 1l. 1s. Murray, 1806.

WE have no hesitation in expressing our opinion that this is an attempt to indulge the curiosity of the public, at the expense of its credulity. The eagerness with which every thing is sought after, which pretends to disclose the private history of great actors on the theatre of human life, whether the object be Master Betty, or the Emperor Bonaparte, will always find hungry wits and indulgent booksellers, ready to afford its gratification. Many of the traits here given appear to be characteristically just; and most of the incidents have, doubtless, been derived

from the lips of the grey-headed, but not toothless, gossip, common report. That the author was a witness of the scenes he pretends to describe from personal observation, he must pardon us if we doubt. Had this been the case, we should not have been so often affectedly denied the marrow of the secret, and presented with the bones. The hidden treasures, perhaps, are carefully locked up in the cabinet of the privileged nobleman, to whom these letters are said to have been addressed.

Art. XVI. *A concise Introduction to the Knowledge of the Globes; containing a selection of the most instructive Problems, with a variety of Examples and Questions for the Improvement of the Learner: besides a series of Exercises comprehending an Epitome of Modern Geography: designed for the Use of Schools and Private Teachers. Fourth Edition improved. By Thomas Molineux. 16mo. pp. 114. price 2s. 6d. bound. Lowndes, 1805.*

THIS little volume is well known to be a successful attempt, to simplify and facilitate the instruction of youth, in the use of the Globes; and it is better adapted to the purpose than any other that we have seen. In the present edition, a familiar introductory lecture is substituted, for the usual collection of technical terms; and an appendix is supplied, containing answers to more than three hundred questions, which are dispersed through the body of the work, and were printed in the former editions without a key to the solutions of them. The main part of this treatise, consists of problems to be worked on the Globes, of which there are twenty-five for the Terrestrial, and ten for the Celestial sphere. The subject of each problem, says the author, 'is proposed; a selection of appropriate definitions, or preliminary observations, to elucidate that subject; a rule for solving or working the problem, with examples for the learner; and lastly, a collection of Miscellaneous questions for examination,' are inserted. The brief geographical exercises are occasionally interspersed.

In an introductory work of this nature, minute accuracy is not to be expected, nor, perhaps to be desired: but we have met with some instances, in which correction appears requisite. It is not necessary for a child to form a precise idea of the difference between the polar and the equatorial diameters of the earth, but we think he should be apprised that they are not perfectly equal. Daniel Defoe has too long been reproached for misconduct toward Alexander Selkirk; and as Mr. Clarke has effectually vindicated him from that charge in his *Naufugio*, Mr. M. will doubtless retract it in another edition. In the appendix, errors in printing the figures should have been carefully avoided; but the answer to the first question gives 10° too much, for the latitude of Rome. A few other trifling faults might be specified: but they will not prevent the work from being exceedingly useful to a teacher, a parent, or even to an intelligent child, who may be desirous of learning the use of the globes, without personal tuition.

Art. XVII. *The Temper of Jesus towards the Afflicted*; a Sermon preached at Salem Chapel, Leeds; Feb. 24th. 1805; immediately before a Collection for the General Infirmary at Leeds. By Edward Parsons. price 1s. Williams, 1805.

TEXT.—Isaiah LXIII. 9.—‘*In all their afflictions he was afflicted.*’

THIS valuable Sermon, we trust, will be read with real pleasure and benefit by the serious Christian; and while he sees that character delineated which he ought to resemble, he will doubtless be stimulated to pity and alleviate the sufferings of his fellow-creatures. It pleads in an eloquent pious and forcible manner, the cause of humanity; and as well for the sake of this laudable institution as for the purposes of individual usefulness, we sincerely wish it may be extensively circulated.

Art. XVIII. *An Address to Methodists*, and to all others, who conscientiously secede from the Church of England. By the Rev. W. Cockburn, A. M. Fellow of St. John's, Cambridge, and Christian Advocate in that University. pp. 24. price 1s. 6d. Hatchard, 1805.

THE truly Christian spirit with which this temperate address is offered to the attention of those for whose perusal it is professedly designed, certainly gives it a claim to an impartial and unprejudiced investigation. It is not our design here to enter into the correctness or fallacy of the author's arguments; these we leave for the reader's determination.—But we strongly recommend it to notice, because it certainly invites to calm argument, and seems to aim at throwing down that wall of partition between Christians, which is sometimes raised and cemented by prejudice and party warmth. We could wish, however, that Mr. C. had taken better methods to inform himself of facts before he had assumed them as grounds of argument. He is certainly very wrong if he imagines that *extempore* preachers, or their hearers consider a fluency of utterance as a supernatural gift.

Art. XIX. *The Lord Jesus Christ's Sermon on the Mount*; with a course of Questions and Answers, explaining that valuable portion of Scripture, and intended chiefly for the Instruction of Young Persons. By the Rev. J. Eyton (of Wellington) 12mo. pp. 37. price 1s. Hatchard 1806.

THE only thing exceptionable that we have noticed in this very useful little piece, is its title. We strongly object against suffering a name so dear and venerable in the eyes of a Christian, to be converted into the technical appellation of a book, and degraded by the common use of the careless and profane. We hope the worthy author will attend to this hint, in a subsequent edition, which, we doubt not, will be called for by the approbation of the public.

Mr. Eyton has divided this admirable discourse into nine sections or paragraphs, which he explains and distinguishes in some ‘introductory observations.’ After the sermon itself, from Matt. v. 3. to vii. 27., he

has subjoined an 'Explanation of the Sermon:' in which the whole is analysed and illustrated, in a judicious and useful manner, by way of question and answer. Aided by this commentary, and, in some measure, by the methodical division, the young catechumen may acquire not only a correct idea of the discourse itself, but important instruction on many interesting points of doctrine and practice.

There is a material error in p. 34, Qu; 247., where the word '*narrow*' is used instead of '*broad*.'

Art. XX. *Fables Antient and Modern*, adapted for the Use of Children, from three to eight years of age. By Edward Baldwin, Esquire. 2 vols 12mo. pp. 425. price 8s. Hodgkins, Hanway-Street, 1805.

THIS little work might with propriety have been intitled '*Ancient Fables modernized*.' The author introduces the various subjects in a familiar style, adapted to the taste and capacity of his juvenile readers, elucidating it by explanatory remarks, and enlivening it by the relation of various incidental occurrences.

The plan is excellent, and had the execution been equal to the design, the author would have been entitled to unmixed applause.

The original complexion of the fables appears too much altered; and sometimes a different moral is substituted; as in the case of '*the Old Man with his Bundle of Sticks*;' where, instead of the obvious and very useful reflection, that union constitutes the strength and security of families, societies and nations, we are only taught the superiority of skill to force, and that the head is necessary to effect that which the hands alone could never have accomplished. At the end of '*The Daw with borrowed feathers*,' we are led to suppose that birds take off their plumage every night when they go to bed!

The insertion of too much extraneous matter, and sometimes of needless explanation, especially in the narration, has frequently a tendency to weaken the effect; and the author, by his laudable anxiety to purify the morality of his fables, has often deprived them of point and interest.

The introduction to the fable of '*the Waggoner and Hercules*,' would lead the uninformed reader to suppose that there was no knowledge of the true God to be found in the world, before the coming of Christ. This is not correct: the whole of the Old Testament, in which we have such a clear exhibition of the divine character and perfections, being published previous to that period. We wish not, however, in making these remarks, to deny the general merit of the work, which, upon the whole, we consider sufficient to recommend it to the attention of the public.

Many of the copperplate cuts, representing the various Subjects, are well designed and spiritedly executed.

Art. XXI. RETROSPECT OF FRENCH LITERATURE,
continued from page 239.

WHEN entering on the last of those epochs under which we proposed to take a retrospective view of French literature, a reflection on the intimate relation and mutual dependance of literature and civilization, naturally and forcibly occurs to the mind. A nation that is wholly unlettered, is necessarily, in a great measure, uncivilized: and the progress which any nation makes in civilization, may usually be computed with accuracy, by the number, the variety, and the merits, of its publications in any given period. It is, indeed, to the promulgation of the Gospel, that Europe is principally indebted, for its present superiority over other divisions of the world: but it is to be considered, that Christianity not only lays the foundation of social order, by the purity of its principles and the efficacy of its motives, but effectually promotes the progress of literature to a certain degree; affords scope for its most useful application to an unlimited extent; and supplies the only restrictions, whereby it may be preserved from subverting its own interests, and becoming a fatal poison, instead of a salutary medium of instruction and delight. Authors who attack evangelical religion, whether by open assault, by secret sap, or by treacherous collusion, are compassing the ruin both of civilization and literature; although they may design to promote their advancement. The declension of either, has scarcely in any instance been so striking, as in France, since the commencement of the late revolution: yet the writings which brought that convulsion to its crisis, were apparently intended to promote the illumination and perfection of mankind. Ignorant of religion, and prejudiced against it, the French philosophers regarded Christianity as inimical to social improvement; and were not aware, that in attempting to subvert the Gospel, they were fighting against the cause of eternal truth. Similar must ever be the result, when human reason exalts itself against divine revelation. Happily for us, the disastrous triumphs of infidelity in France, have tended to check, rather than to accelerate, its progress in England: but we cannot regard our literary or our civil prosperity as secure, till learning and eloquence become the zealous allies of Christianity. Indifference to its interests, and inconsistency with its principles, though less rapid in their operation, will be as ruinous, in their consequences, as the most resolute and persevering attack on its evidences or its doctrines.

Civil discord has, in all countries, and all ages, been fatal to literature. It engrosses the attention, and enflames the passions, too powerfully to admit of the study and composition of treatises foreign to the spot, and the moment of contention. Hence, during the progress of the revolution in France, the press teemed only with political publications, and those on contemporary history. Of these, we proceed to give a more full and connected account than we have yet seen in print. We are conscious, however, that this might be made more complete, and would be improved by a correctly systematical arrangement: but we think it may be more interesting to our readers, if communicated just as we received it, a few months since, from a correspondent in Paris; whose language we literally translate, as it exhibits a view in which the subject is regarded by no small proportion of the inhabitants of France at the present conjuncture.

'It would be difficult,' says the writer, 'to characterize all the works which have been composed with the intention of ascertaining and pointing out the genuine causes of the French Revolution, of elucidating its pernicious progress, and describing its monstrous result. Could the historians of this grand political phenomenon, who hastened to describe its various explosions, and their dreadful effects, suppose themselves capable of writing with the impartiality of faithful history; or even expect, though witnesses of the facts which they related, to obtain implicit credit? Succeeding generations will hardly believe recitals so extraordinary as to bear the stamp of improbability: and it is only when time has dissipated the influence of parties, and the effervescence of passions, that we may hope some unbiassed writer will search out the truth amidst the voluminous materials in which it is buried, and will model the history of this tremendous convulsion into a monument of instruction for posterity.'

'Among those who have written on the wonderful events which closed the 18th century, M. Bertrand de Moleville, author of *The History of the French Revolution*, should be particularly distinguished. The circumstances in which he was placed, and the posts which he filled, claim from his readers a considerable measure of confidence; especially as he appears, on a perusal of his work, to have been sedulously on his guard against the partiality which might be imputed to him. This narrative, and notes, abound with private anecdotes, which could only be communicated by an actor in the scene, and by one who possessed the confidence of Louis XVI. Those volumes of his work which have been published, will certainly be a treasure to any writer, who may hereafter undertake an impartial history of this convulsed period.'

'M. Necker has written two volumes on the Revolution, in which he has endeavoured to trace its origin, and real causes. He ascribes it to the change of public opinion which was effected by a bold investigation of the most important subjects of political economy, in works that displayed considerable talent; to the excess of taxes; the total derangement of the finances; and a consequent dissatisfaction with the Government and its measures: but, above all, to the philosophizing spirit which celebrated writers laboured to propagate; to the subversion of every basis of moral duty and religious sentiment; and the banishment of veneration for any object on earth or in heaven. The inroads which were thus made insensibly on the public mind, he regards as the real preparatives for that misery in which France has since been involved. It is hardly to be supposed, that M. Necker could be wholly unbiassed, especially on topics in which he was personally concerned: but his general views, and the solid reflections which he deduces from facts, indicate the correctness of his judgement, as well as his experience in composition.'

'Prudhomme's *General history of the crimes committed during the revolution, and particularly under the reign of the Convention*, is a denunciation to posterity of the most sanguinary outrages, and of the barbarians by whom they were committed. The author had been a zealous revolutionist; and in a periodical work, entitled "*Revolutions of Paris and Brabant*," had propagated those principles of liberty and equality which produced the crimes that he enumerates. After having been intimately connected with persons who were principal actors in this scene of horror, indignation at their enormities transformed him to their accuser. By a lively picture of their conduct, he has exposed them to the abhorrence of their contemporaries, and of ages yet to come.'

' M. de Montjoye, in undertaking to write a history of the Revolution, proposed to divest himself of all interest in the events to be described, and of all connexion with his contemporaries; treating of facts as if they had occurred a century before he wrote. "It is not," said he, "for the present age, that I write: I consider it as already remote: I write solely for posterity." To maintain so strict an impartiality, must in every situation be difficult; and perhaps in none more than in that of the writer now in view. It is not, however, known whether he would have adhered to his engagement. His work has been suspended: and the two volumes of it which have been published, reach only to the royal Session of 23 June, 1789.

' Such events as persons who were not eye-witnesses might learn from the public journals, have been collected, in numerous volumes, by Fantin de Sodoarts. They form a tedious compilation, expressed in trite language; destitute both of colouring and of interest.

' Two friends combined their labours to describe the progress of our revolutionary mania; and they have persisted, since it ceased, in multiplying volumes on the subject. They relate every thing, but seem to have understood nothing.

' Beaulieu's *Historical Essays on the causes and effects of the Revolution*, with his *Notes on certain events and institutions*, include private details which had been either forgotten or neglected by other historians. The author with sufficient rapidity, conducts his readers to the 18th Brumaire; when the tyrants of France vanished, only to render conspicuous the completion of her miseries.

' M. Bonvillie published in 1796 an *Essay on the condition of France*; in which he analyses those political errors, which succeeded to the notions that had been formed, of regenerating the state. To these, he opposes clear, precise, and incontrovertible ideas of social order; and afterwards reviews the more striking events by which the descent from order to confusion was marked.

' Montjoye's *Histories of the conspiracies of Orleans and of Robespierre*, deserves to be distinguished, as works which exhibit the minds of these two criminals in their genuine depravity. Some trifling inaccuracies do not affect the general truth of the facts related.

' Particular epochs of this revolution, that were but too prominent, have been described by writers of various parties. That of the tenth of August is recorded by Peltier. He traces perspicuously the circumstances which led to that dreadful event, and the massacres which attended it. The subversion of royalty by the most perfidious counsel, is clearly demonstrated by him. A horrible picture is drawn of the crimes that were authorised and perpetrated by a frantic legislature. The author speaks only of what he saw; but he speaks with prejudice and aggravation.

' M. Danican has reported the hostilities of the convention against the sections of Paris, on the 13th Vendemiaire (5 October); when the members of that regicide assembly aimed to force, on the Parisians, two thirds of their own number, in forming the Legislative bodies appointed by the new constitution.

' Louvet, an incorrigible revolutionist, the adversary and accuser of Robespierre before the Convention, of which he was a member, published an account of his own proscription in 1793, and of the dangers which he encountered in evading prosecution. His narrative proves that he had

not

not renounced his anarchical opinions ; and it is better adapted to entertain, by the hair-breadth escapes of himself and his companions in distress, than to interest the reader in their behalf.

‘ In the course of this grand political subversion many private memoirs were written by persons who had been principal actors during the first years of the revolution. Such are those of Mad. Roland, M. de Bouillé, Dumouriez, Custine, &c. The inexperience, vanity, and cowardice, of the last mentioned general, are displayed in a very remarkable manner.

‘ France was deluged, for ten years, with innumerable pamphlets on the subject ; most of which have already sunk into oblivion. Some, notwithstanding, deserve to be mentioned : as, *Considerations on the nature of the French Revolution*, by Mallet du Pan ; a letter in reply to the preceding, by M. Necker ; another letter, *On the State of France*, by M. D’Entraigues ; *Summary views of the means of peace*, by M. de Montlausier ; and all the writings of M. de Lally Tolendal.

‘ Abbé Raynal, who had diffused, through his philosophical works, energetic declamations on liberty and equality, solemnly retracted his errors, on witnessing the evils to which he was conscious of having contributed ; and from the centre of his retirement, published a pamphlet, *On assassinations and political robberies ; otherwise called Proscriptions and Confiscations*. His performance is distinguished by a strength of ideas, and an energy of style, that could not have been expected from the advanced age of the author, if regret and indignation had not impelled his hand. In sixty pages, he has comprised, not an ephemeral production, but a permanent work : and his reflections are applicable to every age and society, which may be attacked by a disorder as violent as that by which France has unhappily been agitated.’

‘ The *Revolutionary Memorial* of Bosselin, a deputy in the Convention, was written to signalize the leaders of that unprincipled assembly, and to consign them to the execration of our descendants. He may be trusted, because he was a witness, without being a partaker, of their deeds. He distributes them into two parties, philosophers, and thieves ; the former of whom aimed to overturn every thing, the latter to embezzle every thing. This memorial, which is contained in four volumes, is very curious and scarce.

‘ After the dissolution of the Constituent Assembly, Rabaud de St. Etienne, who was a member of it, published a Summary account of the important events in which had taken a distinguished part. He has omitted particulars which could not have been impartially elucidated, or dispassionately described. His work is a faithful and rapid view of the emotions which were produced prior to the revolution, and during its first years ; M. la Cretelle junior has followed Rabaud’s plan, in recording the most remarkable occurrences under the Legislative assembly, and the Convention. He exhibits traits of virtuous attachment, and still more of military glory, mingled with paroxysms of fury, calamities, and internal tyranny. The object of the compiler has been to preserve fidelity and perspicuity.’

(To be concluded in our next Number.)

ART. XXV. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

Shortly will appear under the authority and patronage of the East India Company, a Journey through the countries of Mysore, Cannara, and Malabar, performed by Francis Buchanan, M. D. of the Bengal Medical Establishment, under the orders of the Most Noble the Marquis Wellesley, late Governor-General of India; for the express purpose of investigating the State of Agriculture, Arts and Commerce, the Religion, Manners and Customs, Natural and Civil History, and Antiquities of the Dominions of the Rajah of Mysore, and the countries acquired by the Hon. East India Company, in the late and former wars, from Tippoo Sultan. It will form three quarto volumes, and be illustrated by a map and other engravings.

A new and splendid edition of Pope's Homer's Iliad, in 6 vols. 8vo. highly ornamented with engravings, after designs by some of our most eminent artists, is nearly ready for publication. It will be followed by his translation of the Odyssey, on the same plan.

Dr. Beaufort has in the press, Travels through the various provinces of Ireland; containing a complete and comprehensive view of the present state of that part of the British Empire, Political, Economical, Statistical, Agricultural, and Commercial. It will make two quarto volumes, and include several maps and ornamental engravings.

The Illustrations of Lambeth Palace, by a series of twenty select Views and Portraits, is now completed, and has been announced for publication by Messrs. BRAYLEY and HERBERT, who in compliance with the wishes of many of their Subscribers have also printed a 'History of the Palace,' to accompany the Views. This may be had separately, as it formed no part of the original design, and was not announced in the Prospectus.

Mr. THOMAS FISHER of the East India House, has signified an intention to publish an Engraving of a Second Roman Pavement, lately discovered in the city; from a drawing by himself. The accuracy of a former Engraving of the beautiful Pavement found in Leadenhall Street, published from a drawing by this gentleman, evinces his perfect competency to the undertaking.

MIDDIMAN, the pupil of Woblast, has recently issued a Prospectus of a

New Work, on the Architectural and Picturesque Scenery of Great Britain. It will be completed in fifteen numbers, of four Plates each, with Descriptions in English and French. All the engravings will be executed by himself, and from his well-known taste in the graphic art, will doubtless confer credit on the English School.

The following Works are expected to appear shortly.

The First Volume of a Continuation of Mr. Donovan's History of British Insects.

An Edition of Gifford's Translation of Juvenal, in 8vo. with the Addition of the Sixteenth Satire.

The Second Volume of Mr. Cary's Translation of Dante.

An Edition of the late Mrs. Carter's Poems, with original Pieces, and Memoirs of her Life. By her nephew Mr. Montague Pennington.

Letters from a Mother to her Daughter, on Religious and Moral Subjects. By M. S.

Letters on Mythology, addressed to a Lady: including Sketches of the most remarkable customs of ancient Nations; descriptions of celebrated Temples, &c. By R. Morgan.

Chironomia; or, a Treatise on Rhetorical Delivery: comprehending many Precepts, both ancient and modern, for the proper Regulation of the Voice, the Countenance, and Gesture; to be illustrated by above 150 Figures. By the Rev. Gilbert Austin, A. M. of Woodvile, near Dublin.

A New Edition, considerably improved, of a World without Souls.

Mr. Thomas Peat, portrait-painter, proposes to publish by Subscription, a Treatise on Colours and colouring, containing a detail of the Analysis of Colours in general, explaining the Defects of some, and essential Parts of others; with Directions for Preparation, &c. both in oil and water.

The Poems of Thomas Romney Robinson, an interesting Boy, who resides at Belfast, and has just completed his twelfth Year, will shortly appear in 1 vol. 8vo.

Dr. Arnold, of Leicester, is preparing for Publication, a new and enlarged Edition of his Work on Insanity.

Earl Nelson has given Notice, that he has selected a gentleman of high respectability,

pectability, for the purpose of writing under his own sanction, an authenticated life of the late Admiral Lord Viscount Nelson.

Mr. Edmonston, author of a Treatise on the Egyptian Ophthalmia, will shortly publish an Inquiry into the contagious nature of Ophthalmia; with a History of the Symptoms and Treatment of ocular inflammation in general.

Mr. John Hunt, author of historical Surgery, proposes to publish Anatomical Speculations on the Form of Animals, and on the new Opinions of Mr. Cline.

Dr. Henderson is preparing for the press a translation, with additional notes of M. Cabanis' valuable Work, entitled *Coup d'œil sur les Révolutions, et sur la Réforme de la Médecine*.

Mrs. M. Lee is occupied on a History of the Isle of Man.

A work intitled the Fathers of the English church, or a Selection from the writings of the Reformers and earliest protestant Divines of the Church of England—It is undertaken by several clergymen, and will be published in numbers and volumes successively. The time of commencing the publication will depend on the degree of early encouragement that may be given to the plan.

Mrs. Owenson, a native of Ireland, is engaged on a pastoral Tale, to be called the Wild Irish Girl, in which she purposes to illustrate, the domestic State of the Yeomanry and Peasantry of Ireland.

Mr. Carr, Author of the Stranger in France, is preparing to publish a Work under the Title of the Stranger in Ireland.

Mr. J. H. Prince announces an account of his Life, pedestrian Excursions, and singular Opinions.

Mr. W. A. Halls, of Newcastle upon Tyne, has nearly ready for Publication, a small Volume of original Pieces, intitled *Nugæ Poeticæ*.

In one Volume 8vo. the Temple of Truth; or, the Best System of Reason, Philosophy, Virtue, and Morals, analytically arranged

Rev. R. Armstrong's Elements of the Latin Tongue, with all the Rules in English, for the more ready improvement of Youth. Second Edition revised and corrected.

The Rev. Francis Hawes's Miscellaneous Translations, to which is added a Latin Prize Essay, in one volume foolscap 8vo.

EAST INDIES.

The Rev. Dr. Claudius Buchanan, the Provost of the college of Fort William,

is about to proceed to Cochin, on the Coast of Malabar, for the purpose of examining the ancient Hebrew Manuscripts preserved in the Synagogue of the Jews at that place. These Manuscripts are represented to be of very high antiquity, being supposed to contain that portion of the Scripture which was written before the dispersion of the Jews. A collation of them with the European copies has been long desired by the learned.

Another object of Dr. Buchanan's mission will be to enquire into the State of the Native Christian Churches, in the provinces of Travancore and Malabar; particularly of thirty-five congregations denominated by the Roman Catholics, the Schismatic Churches. These Christians refuse Communion with the Romish Church, and adhere to the simple ritual of an early age. They are noticed in his history as early as the fourth Century, and are supposed to have emigrated from Syria and Chaldea. At this day the Syro Chaldaic language is used in these Churches, and the Liturgy is composed in that language and character. Agreeably to instructions received from the Ecclesiastical Authorities at home, a report is to be made on the the Constitution and Doctrines of these Churches, with a view to ascertain how far it may be the duty of the English Church to recognise the Christians of Malabar, now that they are become subjects of the British Empire. These churches have been governed for fifteen hundred years, by a regular succession of Bishops whose ordination, (by the Patriarch of Antioch) is acknowledged by the Church of England.

Another subject of literary research offers itself among these ancient christians: When the Portuguese first arrived in India, they burnt the writings and records found in the christian churches (and among them, says a Romish Author, some apostolical monuments) in order that they might destroy the evidences of their antiquity, and force them to an union. But it has been stated recently by respectable authority, that certain ancient manuscripts in the Chaldaic language, are yet preserved in the country of Travancore.

FRANCE.

G. Savage, M. D. has published the first number of, *The Anatomy of the fighting Gladiator*: this work, unique in its kind, has been adopted as an elementary work by the French Institute, in the class of the Fine Arts: it will be comprized

comprized in 3 folio numbers, price 14 francs each.

M. L. B. Guyton-Morveau, well known for his Treatise on correcting Contagion in the Air, has published a third Edition of his pamphlet, with plates, and considerable additions, particularly relating to the Yellow Fever (*Traité des moyens de désinfecter l'air*. 1 vol. 8vo. 6 francs.)

Dr. Fouquier has translated Dr. J. Brown's Elements of Medicine, from the Original Latin, with those Additions which the author made in his English Edition. This is the first French Translation of this widely circulated work, 1 vol. 8vo. pp. 550. Price 7 fr. 25c.

M. L. P. Vieillot is publishing at Paris, the Natural History of the most beautiful singing Birds of the Torrid Zone; it is embellished with coloured Plates, drawn by M. Preton, and engraved by M. Bonquet. The different Species of Birds included in this Work, are particularly rare and interesting, as possessing brilliancy of plumage, united with melody of song. (*Histoire naturelle des plus beaux Oiseaux chanteurs de la Zone torride*. 30 francs la livraison, 6 planches.)

GERMANY.

M. C. G. Wistling has published at Leipzig the first Volume of a work entitled Economical Botany, for the use of Agriculturists, Manufacturers, &c. classed according to the Linnean Sys-

tem: it will be completed in 3 Volumes, of which the first now published, contains those plants which are used for the support of man: the second will contain those which are the food of beasts, and the third, those which are used in manufactures (*Oekonomische Pflanzenkunde*, vol. 1. 8vo.

M. A. Thaer has published the first Volume of practical Instructions in Rural Economy: consisting intirely of information relative to the management of cattle of all Descriptions. (*Praktische Anleitung*, vol. 1. pp. 8vo. 2 plates, Berlin.)

Mr. G. Cully's Treatise on Domestic Animals, has been translated into German by M. F. Daume, who visited England in 1801, expressly to make practical observations on this subject (*Über die Auswahl und Veredlung*, &c. 8vo. pp. 178. plates. Berlin.)

It is with real pleasure that we learn, that the excellent Lectures of the Right Rev. the Lord Bishop of London, on the Gospel of St. Matthew have been translated into the German language, by a respectable gentleman near Berlin, and will be published by Mr. Spœthen, printer in that city.

We are also informed that Dean Milner's Church History is now translating into the German by Mr. Mortimer, a gentleman who has already translated several English works, in a manner that does him honour.

Art. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Geoponika: Agricultural Pursuits.—Translated from the Greek. By the Rev. T. Owen, M. A. of Queen's College, Oxford. 2 vols. 15s.

A General View of the Agriculture of East Lothian; drawn up for the consideration of the Board of Agriculture, from the Papers of the late R. Somerville, Esq. 8vo. 5s.

A General View of the County of Hereford; drawn up for the Board of Agriculture. By J. Duncomb, A. M. 8vo. 4s. 6d.

FINE ARTS.

An Inquiry into the requisite Cultivation and present State of the Arts of Design in England. By Prince Hoare, Esq. 7s.

BOTANY.

Viridarium, or Green-house Plants. Containing fifty highly coloured Plants, from Nature. By Mrs. H. M. Moriarty. 8vo. 1l. 5s.

A Synoptical Compendium of British Botany. By J. Galpine, A. L. S. 12mo. 10s. 6d.

EDUCATION.

The Greek English Derivative Dictionary, shewing in English Characters the Greek Originals of such words in the English language as are derived from the Greek, &c. By Mr. Burke. 4s. 6d.

A Grammar of Universal History. By the Rev. J. Robinson. 8s.

A Concise Treatise on Modern Geography, on a new plan. By E. Donne. sm. 8vo. 3s.

The Class Book, Reading Lessons for either Sex. By the Rev. D. Blair. 12mo. 5s.

HISTORY.

The Works of Sallust, to which are prefixed, Two Essays on the Life, &c. of the Historian, with Notes. By H. Steuart, L.L.D. 2 vols. 4to. 4l. 4s.

The History of Modern Europe; with an Account of the Decline and Fall of the

the Roman Empire; and a View of the Progress of Society, from the rise of the modern Kingdoms to the Peace of Paris in 1763. In a series of Letters from a Nobleman to his Son. 5 vols. 8vo. 2l. 5s.

LAW.

The Trial of the British Governor of the Island of Trinidad. 8vo. 5s.

An Essay on the Principal Commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland. By J. L. Foster, Esq. of Lincoln's Inn. 5s.

A Digest of the Bankrupt Laws. By B. Montagu, Esq. 3 vols. 2l. 12s. 6d.

MEDICAL SCIENCE.

An Analysis of the Malvern Waters. By A. P. Wilson, M. D. F. R. S. 8vo. 2s. 6d.

A Treatise on the Origin, Progress, and Treatment of Consumptions. By J. Reid, M. D. 7s.

An Illustration of the Anatomy of the Human Ear, with Views of the Organ. By J. C. Saunders, fol. 1l. 14s.

The Naval Surgeon; comprising the entire Duties of Professional Men at Sea, &c. By W. Turnbull, A. M. 8vo. 9s.

Vaccination Vindicated against Misrepresentation and Calumny. In a Letter to his Patients. By E. Jones. 1s.

A New System of Family Medicine, for the Use of Midwives, Mothers, Nurses, &c. By W. Keighley, M. D. 6s.

Essays on the Diseases of Children, with Cases and Dissertations. By J. Cheyne, M. D. 2 vols. 8vo. 1l. 7s. 6d.

An Essay on the Diseases incident to India Seamen, or Lascars, in long Voyages. By W. Hunter. sm. fol. 15s. Imported from Calcutta.

A Manual of Inoculation, for the Use of the Faculty and Private Families. By G. Lipscomb, Surgeon. 1s.

A Practical Treatise on various Diseases of the Abdominal Viscera. By Chr. R. Pemberton, M. D. F. R. S. 8vo. 7s.

MILITARY.

Two Letters on the Commissariat, written to the Commissioners of Military Inquiry. By Haviland Le Mesurier, Esq. 2s.

Modern Art of War. 18mo. 2s. 6d.

MISCELLANIES.

An Inquiry into the Principles, Dispositions and Habits of the People of England, under their different Sovereigns, since the Reign of Queen Elizabeth. By J. Andrews, L. L. D. 3s.

A Meteorological Journal of the year 1805, kept in Paternoster-row, London. By W. Bent. 8vo. 1s. 6d.

The Asiatic Annual Register for 1804. By L. D. Campbell, Esq. Vol. VI.

A Vindication of the Principles and Sentiments advanced in the Strictures of the Right Hon. Lord Sheffield, on the necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By the Rev. J. Alley, L. L. B. M. R. I. 3s.

A Letter to the Hebrew Nation. By C. Crawford, Esq. 2s.

A Letter to a Friend, occasioned by the Death of the Right Hon. W. Pitt. 8vo. 1s.

A Letter to Mr. Cobbett, on his Opinions respecting the Slave Trade. By T. Clarke, A. M. Prebendary of Hereford. 8vo. 3s.

Letters addressed to a Young Lady; wherein the Duties and Characters of Women are considered chiefly with a reference to Prevailing Opinions. By Mrs. West. new edition 3 vols. 12mo.

The Metaphysic of Man, or the pure Part of the Physiology of Man. Translated from the German. By S. F. Waddington, M. D. 5s.

Transactions of the Royal Society of Edinburgh. Vol. VI. Part II. 4to. 9s.

A New and Compendious Dictionary of Arts and Sciences. To be completed in Twelve Parts, making two 4to. Volumes, with 100 Plates. By G. Gregory, D. D. Part I. 9s.

Letters from France, written in 1803 and 1804. By J. Forbes, F. R. S. &c. 2 vols. royal 8vo. 1l. 1s.

A Supplement to the Life and Posthumous Works of Cowper: consisting of original Letters, addressed chiefly to the Rev. Walter Bagot. With an Index to the whole work. By W. Hayley, Esq. 4to.

Lectures on Belles Lettres and Logic. By the late W. Barron, F. A. S. E. and Professor in the University of St. Andrew. 2 vols. 8vo. 1l. 1s.

A Father's Memoirs of his Child. By B. H. Malkin, Esq. M. A. F. A. S. 8vo. 10s. 6d.

Retrospect of Philosophical, Mechanical, and Agricultural Discoveries: being an abridgment of the Periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture and Natural Philosophy, vol. I. 10s. 6d.

A number to be continued Quarterly, price 3s. 6d.

Resolves

Resolves, Divine, Moral and Political. By Owen Feltham. With a short Account of the Author. By J. Cumming, Esq. F. S. A. 8vo. 9s.

NAVAL.

Memoirs of the Rise and Progress of the Royal Navy, from the beginning of the Reign of Henry VII. to Nov. 1805. By C. Derrick, Esq. of the Navy Office. 4to. 1l. 11s. 6d.

POETRY.

The Poetical Register, and Repository of Fugitive Poetry, for 1804, being the 4th vol. of the Series. sm. 8vo. 10s. 6d.

Hymns, Elegies, and Miscellaneous Pieces, in Poetic Prose. Translated from the *Ablé de Reyrac*. By F. B. Wright. 4s.

The Wonders of Switzerland, and other Poems. By J. Montgomery. 4s.

Funeral Ode for Music, to the Memory of the immortal hero, Lord Nelson. By J. F. of Warrington. 1s.

Ode on the Battle of Trafalgar. By Captain Wingrove. 1s.

Verses on the Victory off Trafalgar. By the Rev. W. Tremmenheere. 1s.

POLITICS.

A Letter addressed to Lord Henry Petty, wherein the tendency of the principles of his great predecessor's financial Administration are examined, &c. 1s. 6d.

Observations on the Character and present State of the Military Force of Great Britain. 3s. 6d.

Thoughts on the relative State of Great Britain and France, at the close of Mr. Pitt's Life and Administration.

England's *Aegis*, or a Display of the true Military Energies of the British Empire. By J. Cartwright, Esq. 4s. 6d.

The Poll for the Election of a Representative for the University of Cambridge. 1806. Arranged by J. Beverley, A. M. 8vo. 2s.

THEOLOGY.

The Apocalypse, or Revelation of St. John. Translated with Notes, critical and explanatory. By J. C. Woodhouse, M. A. Archdeacon of Salop. 8vo. 18s.

A Systematical View of the revealed Wisdom of the Word of God; of which the Hebrew Tongue is the pre-designed and appropriate Expositor. By R. Williams, of the Island of Jamaica. 12s.

The Overflowings of Ungodliness, a Sermon on the Times. Preached at St. James's Church, Bath, Jan. 19, 1806. By the Rev. R. Warner. 1s. 6d.

A Catechism for Youth. By Rev. Dan. Taylor. 4d.

The Seventh Day a Day of Rest: a Discourse by the Rev. C. Wood.

A Dissertation on the Supreme Divine Dignity of the Messiah. By G. Sharp, Esq. 1s.

Reflections on the recent extension of the powers of their Lordships the Bishops. 1s. 6d.

To your Tents. An Address to the Volunteers. By the Rev. M. Wilson, A. M. 6d.

Christian Politics. By Ely Bates, Esq. 9s.

Disunion in Religion unfriendly to the ends of Edification and Peace. By J. Symonds, B. D. 1s. 6d.

A Dissertation on the Prophecies that have been fulfilled, &c. By G. S. Faber, B. D. 2 vols. 8vo. 16s.

Sermons preached on the Day of General Thanksgiving, Dec. 5, 1805.

Providential Deliverances, Motives to Gratitude, preached by P. Barker, Henley-in-Arden, 1s.

A Sermon preached by R. Young, D.D. in the Scots Church, London Wall.

The Ships of Tarshish, preached by W. Ward, M. A. Diss. 6d.

A Sermon preached by the Rev. S. Smallpage, M. A. Whitkirk, near Leeds.

A Sermon preached by the Rev. J. B. Collyer, Aylesham, Norfolk, 1s. 6d.

A Sermon preached in the Parish Church of Wells, By the Most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath.

A Sermon preached by the Rev. D. Brichan, Scots Church, Artillery-street, 1s. 6d.

A Sermon preached in the Parish Church of Winwick, in the County of Lancaster. By the Rev. G. Hornby, Rector of Winwick, 1s.

A Sermon preached by the Rev. Sir A. Gordon, Bart. Rector of West Tilbury, Essex, 1s. 6d.

God's Defence and Protection of his People; preached by the Rev. T. Rutledge, D. D. 1s. 6d.

The Watchers and the Holy Ones; preached in the Parish Church of St. Asaph. By Samuel, by divine permission, Lord Bishop of St. Asaph, 2s.

A Sermon preached by the Rev. G. Burges, A. B. West Walton, Norfolk, 1s.

A Sermon preached by the Rev. J. Stonard, A. M. Chertsey, 1s. 6d.

A Sermon delivered at Salter's Hall. By the Rev. H. Worthington, 1s.

A Sermon preached by the Rev. J. Eyton, Wallington, Salop. 1s.

Victory

Victory and Death; the substance of a Discourse by T. Wood.

A Sermon preached in the Parish Church of Great Stanmore, Middlesex. By the Rev. A. R. Chauvel, L. L. B. 1s.

A Sermon by the Rev. S. Stevenson, A. B. Blackburn, Lancashire, 1s.

A Sermon preached in the Parish Church of Sedgefield, County of Durham. By the Rev. J. Sanders, M. A. 1s.

TOPOGRAPHY.

Bath; illustrated by a Series of Engravings, from the drawings of J. C. Nattes, folio, 7l. 7s.

VOYAGES AND TRAVELS.

The Travels of Baron Van Humboldt, and A. Bonpland, in South America, in 1799, 1800, 1, 2, 3, and 4. Translated by R. Hawkesworth, L.L.D. 12mo. 2s 6d.

An Account of the State of France, during the last three years. By Israel Worsley, late a Prisoner at Verdun, 8vo.

CORRESPONDENCE.

* * In answer to a letter from the author of *Lyra Evangelica*, we observe that, on referring to the remarks on his pamphlet in our last number, he will not find any opinion expressed on the point in question. He has, without doubt, as much right, as any writer of different views, to express his sentiments on the subject, though we certainly do not wish, in such a trivial matter to promote controversy. Knowing that on this question, the feelings have generally more influence, than the understanding. We had reason to doubt the efficacy of his arguments in removing instrumental music from public worship, although we think them well calculated likely to prevent its introduction.

Mr. Keeley's remarks, are received and noticed.

We have transmitted an answer to the polite note of A. F. Y. in the manner he directs.

We hope to take an early opportunity of satisfying the inquiries of M. Ouin.

Mr. Batchellor's letter has been perused with attention.

Mr. Beldon is informed that we have not yet seen the work he alludes to. As country-printed books often escape our town collector, we should esteem it a favour if our friends would furnish us with a copy of any work, which they wish to be noticed.

Mr. Dyer's work has been received, and is under consideration.

We have to thank various correspondents, for their obliging expressions of approbation.

ERRATA.

Page 163, line 8 from bottom,	for they read have
128, — 31,	for with — wish
222, — 18,	for Fetzal — Tetzal
224 last line	for Wittenburg r. Wittemberg
238, — 15,	for argument r. agreement.